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CENTRAL PROVINCES
DISTRICT GAZETTEERS
NIMAR DISTRICT

VOLUME A

DESCRIPTIVE

EDITED BY R. V. RUSSELL, I.C.S.



PRINTED AT THE PIONEER PRESS
ALLAHABAD
1908

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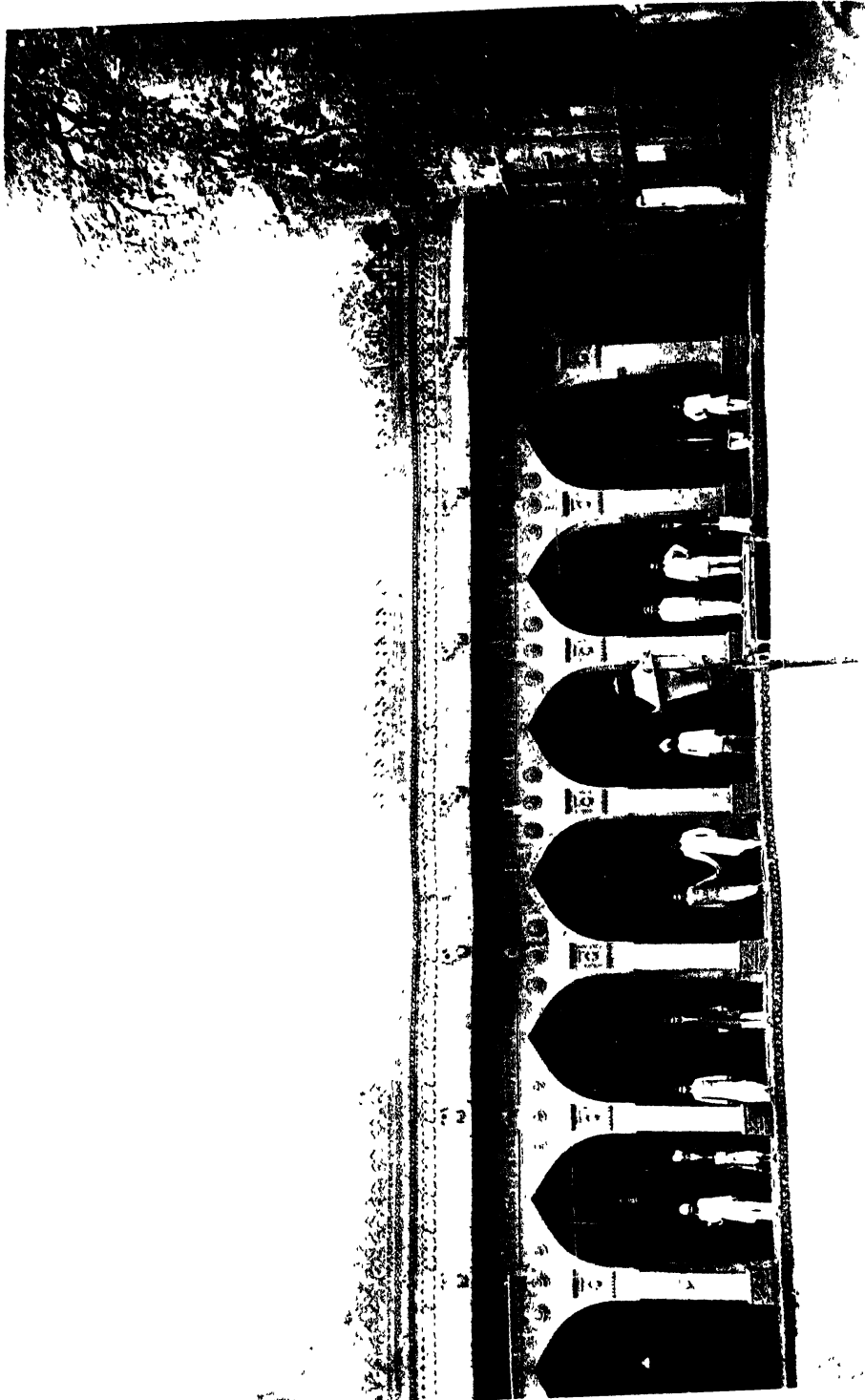
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JAMA MASJID

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PREFATORY NOTE.

The extant Settlement Reports on the Nimār District are those of Captain J. Forsyth (1869) and Mr. C. W. Montgomerie (1901). Captain Forsyth's Report is one of the best known of those on the 30 years' settlements, and much of its descriptive material has been utilised in the Gazetteer. The chapters on History and Land Revenue Administration are mainly taken from it. The chapter on Agriculture contains much material from Mr. Montgomerie's Report, and his remarks on the condition of the people and on trade and commerce have been reproduced. The sections on Soils, Crops and Irrigation, the notice of Minerals and the chapter on General Administration were written by Mr. C. G. Leftwich, Deputy Commissioner of the District. The interesting notice on Botany, the section on Forests, and a note on wild animals have been furnished by Mr. D. O. Witt, Divisional Forest Officer. The article on Geology and some information on minerals has been contributed by Mr. P. N. Dutta of the Geological Survey. Mr. W. G. Slaney and Mr. D. Chisholm, Extra Assistant Commissioners, have also supplied some useful notes and reports. The description of the Nimār breed of cattle was obtained from Mr. J. S. Jethiji, Superintendent, Civil Veterinary Department. Notes on village life in the District and on the ryotwāri settlement have been contributed by Mr. B. Jagannāth, Assistant Settlement Officer. Some interesting additions and corrections in Forsyth's historical account have been furnished by Mr. Hira Lāl. Some of the photographs have been supplied by Mr. D. O. Witt and others by Rāghoba Dādhe, photographer, Khandwā. That of Khandwā caves was furnished by Brother Paulus of the Roman Catholic Mission.

NAGPUR :

15th November 1907.

R. V. R.

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NIMAR DISTRICT GAZETTEER.

CONTENTS.

	Facing page.
LIST OF THE DEPUTY COMMISSIONERS WHO HAVE HELD CHARGE OF THE DISTRICT	1
MAP OF THE DISTRICT	1
	Page.
CHAPTER I.—GENERAL DESCRIPTION.	
SITUATION AND PHYSICAL FEATURES	1—7
GEOLOGY	7—9
BOTANY	9—16
WILD ANIMALS, ETC.	16—17
RAINFALL AND CLIMATE	17—19
CHAPTER II.—HISTORY AND ARCHÆOLOGY.	
HISTORY	20—47
ARCHÆOLOGY	47—48
CHAPTER III.—POPULATION.	
STATISTICS OF POPULATION	49—56
RELIGION	57—65
CASTE	65—81
SOCIAL LIFE AND CUSTOMS	81—87
LEADING FAMILIES	87—91
CHAPTER IV.—AGRICULTURE.	
SOILS	92—93
STATISTICS OF CULTIVATION	94—96
CROPS	97—109
IRRIGATION	109—110
CATTLE	110—115



**CHAPTER V.—LOANS, PRICES, WAGES,
MANUFACTURES, TRADE AND
COMMUNICATIONS.**

	Page.
LOANS	.. 116—121
PRICES	... 121—124
WAGES	.. 124—127
MANUFACTURES	... 127—134
TRADE	... 134—140
COMMUNICATIONS	... 141—143

CHAPTER VI.—FORESTS AND MINERALS.

FORESTS	... 144—147
MINERALS	... 147—148

CHAPTER VII.—FAMINE	... 149—154
-----------------------------------	-------------

CHAPTER VIII.—LAND REVENUE ADMINIS- TRATION	... 155—182
---	-------------

CHAPTER IX —GENERAL ADMINISTRATION, 183-- 195	
--	--

APPENDIX.—GAZETTEER OF TAH S I L S, TOWNS, I M P O R T A N T V I L L A G E S, RIVERS AND HILLS	... 199—261
--	-------------



LIST OF PHOTOGRAPHS.

			Page.
Jamā Masjid, Burhānpur	...	...	Frontis- piece.
Māndhātā Island	...	...	6
Asīrgarh Hill Fort	...	...	26
Bībi Masjid, Burhānpur	...	...	34
City Gate, Burhānpur	...	...	48
Rāj Ghāt, Burhānpur	...	...	64
Fort at Mandleshwar ¹	...	...	91
The Nerbudda at Chāndgarh	...	...	148
Asīrgarh Hill Fort	...	...	200
Jamā Masjid, Burhānpur	...	...	212
Bībi Masjid	...	...	216
Tomb of Shāh Nawāz	...	...	218
Khandwā Temple	...	...	234
Māndhātā from the Island	...	...	240

¹Mandleshwar, the headquarters of the District up to 1864, is now in Holkar's territory.



PARAGRAPH INDEX.

CHAPTER I.—GENERAL DESCRIPTION.

	Page.
<i>Situation and Physical Features—</i>	
1. Position and boundaries	1
2. The old province of Nimār	<i>ib.</i>
3. Description of the District	2
4. The Sātpurā hills	3
5. The Tāpti	4
6. The Nerbudda	5
7. Elevation	6
8. Kānapur-Beria	<i>ib.</i>
<i>Geology—</i>	
9. Geology	7
<i>Botany—</i>	
10. Introductory	9
11. Hedge and hedgerow plants	<i>ib.</i>
12. Plants of village waste	10
13. Village forest	11
14. Flora of Government forest	13
15. Roadside and garden trees	15
<i>Wild animals, etc.—</i>	
16. Wild animals	16
17. Birds	17
18. Statistics of mortality	<i>ib.</i>
<i>Rainfall and Climate—</i>	
19. Rainfall	<i>ib.</i>
20. Temperature	18
21. Climate	<i>ib.</i>



CHAPTER II. — HISTORY AND ARCHÆOLOGY.

	Page.
<i>History—</i>	
22. Old Province of Nimāwar ...	20
23. The Asirgarh seal. The Maukharī kings	<i>ib.</i>
24. The Guptas and Huns ...	21
25. The Vardhana dynasty ...	22
26. The King Harsha Vardhana ...	<i>ib.</i>
27. The Pramaras of Dhār ...	24
28. Raid of Alā-ud-dīn Khiljī ...	25
29. The Malwā kingdom ...	26
30. Fresh Hindu immigration ...	<i>ib.</i>
31. The Fārūki dynasty ...	27
32. Founding of Burhānpur ...	<i>ib.</i>
33. Adil Khān Fārūki I ...	28
34. The Fārūki kings—(<i>continued</i>) ...	<i>ib.</i>
35. The Fārūki kings—(<i>continued</i>) ...	29
36. The last Fārūki kings, Rājā Alī Khān and Bahādur Khān ...	30
37. Nimār included in the Mughal Empire ...	31
38. Akbar's administration ...	32
39. Events in Burhānpur ...	33
40. Prosperity of Burhānpur ...	<i>ib.</i>
41. The Marāthā raids ...	34
42. Wars of the Peshwā and the Nizām ...	<i>ib.</i>
43. Cession of Nimār to the Peshwā ...	35
44. Nimār transferred to Sindhia and Holkar	<i>ib.</i>
45. Wars of Holkar and Sindhia ..	36
46. Devastations of the Pindāris ...	37
47. Suppression of the Pindāris ...	39
48. Siege of Asirgarh ...	40
49. End of the war and acquisition of the District ...	<i>ib.</i>
50. Early British administration ...	41
51. A famous dacoit ...	42



PARAGRAPH INDEX.

ix

History—(contd.)

Page.

52.	The Mutiny	...	...	43
53.	Incursion of Tantia Topi	...	...	45
54.	Cession of the District	...	...	<i>ib.</i>
55.	Tantia Bhil	...	...	<i>ib.</i>

Archæology—

56.	Temples and other buildings	...	47
57.	Inscriptions	...	48

CHAPTER III.—POPULATION.

Statistics of Population—

58.	Statistics of area, population and density	49
59.	Towns and villages	50
60.	Growth of population	51
61.	Migration	52
62.	Diseases. Cholera and small-pox	<i>ib.</i>
63.	Other diseases	53
64.	Occupation	54
65.	Language. The Nimāri dialect	<i>ib.</i>
66.	The Mālwi dialect	55
67.	Other languages	56

Religion—

68.	Statistics of religion	...	57
69.	Rural Hinduism	...	<i>ib.</i>
70.	Village deities	...	58
71.	Omens	...	60
72.	Rural superstitions	...	<i>ib.</i>
73.	Primitive beliefs and practices	...	61
74.	Muhammadans	...	62
75.	Christians	...	64

Caste—

76.	General notice	...	65
77.	Brāhman	...	<i>ib.</i>
78.	Rājput and Baniā	...	67



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x	PARAGRAPH INDEX.				
	<i>Caste—(contd)</i>				Page.
79.	Gūjar	...	...	...	68
80.	Kunbī	...	...	...	69
81.	Banjārā	...	...	...	70
82.	Banjārā marriage	...	...	...	72
83.	Banjārās in the past	...	...	...	<i>ib.</i>
84.	Bhilāla	...	...	...	74
85.	Bhil	...	...	...	75
86.	Korkū	...	...	...	76
87.	Teli	...	...	...	77
88.	Minor castes	...	...	...	78
89.	Impure castes	...	...	...	79
	<i>Social Life and Customs—</i>				
90.	Villages and houses	...	...	...	81
91.	Food and dress...	...	...	...	82
92.	Amusements	...	...	...	83
93.	Marriage and other ceremonies	...	...	...	<i>ib.</i>
94.	Inheritance	...	...	...	85
95.	Customs of cultivation	...	...	...	<i>ib.</i>
96.	Proverbs	...	...	...	86
	<i>Leading Families—</i>				
97.	General notice	...	...	...	87
98.	The Bhuskute family	...	...	...	<i>ib.</i>
99.	Brāhman families	...	...	...	89
100.	Rājput families	...	...	...	<i>ib.</i>
101.	Bhilāla families	...	...	...	90
102.	Other families	...	...	...	91

CHAPTER IV.—AGRICULTURE.

	<i>Soils—</i>				
103.	General nature of soils	...	...	...	92
104.	Differences of position	...	...	...	93
	<i>Statistics of Cultivation—</i>				
105.	Principal statistics	...	...	...	94
106.	Fallows	...	...	...	95

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PARAGRAPH INDEX.

xi

Page

Statistics of Cultivation—(contd.)

107.	Progress of cropping	...	..	95
108.	After-crops	...	...	96
109.	Statistics of crops	...	...	<i>ib.</i>

Crops—

110.	Cotton	...	...	97
111.	Varieties	...	...	<i>ib.</i>
112.	Methods of cultivation	...	...	98
113.	Cotton pests	...	..	99
114.	Seed and outturn	...	...	100
115.	Juār	...	...	<i>ib.</i>
116.	Growth and pests	.	...	102
117.	Til	...	...	103
118.	Wheat	...	...	104
119.	Tūr or arhar	...	...	<i>ib.</i>
120.	Other crops	...	...	105
121.	Gānja	...	...	<i>ib.</i>
122.	Fruit trees	..	...	<i>ib.</i>
123.	Total value of crops	...	...	106
124.	Agricultural implements	...	...	<i>ib.</i>
125.	Manure	...	...	109

Irrigation—

126.	Irrigation	...	...	<i>ib.</i>
------	------------	-----	-----	------------

Cattle—

127.	Breeds of cattle	...	...	110
128.	Food and prices	...	...	112
129.	Buffaloes	.	...	<i>ib.</i>
130.	Small stock	...	...	113
131.	Statistics of cattle	...	...	<i>ib.</i>
132.	Diseases	...	...	<i>ib.</i>
133.	Cattle-marts	...	...	114
134.	Marks on cattle	...	...	<i>ib.</i>



CHAPTER V.—LOANS, PRICES, WAGES, MANUFACTURES, TRADE AND COMMUNICATIONS.

	Page.
<i>Loans—</i>	
135. Government loans	116
136. Interest on private loans	117
137. The proprietary class	<i>ib.</i>
138. Condition of the proprietors	118
139. Classes of cultivators	119
140. Condition of the tenants	120
<i>Prices—</i>	
141. Course of prices Juār	121
142. Cotton	123
143. Statistics of prices	<i>ib.</i>
144. Prices of miscellaneous articles	<i>ib.</i>
<i>Wages—</i>	
145. Farm-servants	124
146. Labourers	125
147. Village menials	126
<i>Manufactures—</i>	
148. The silk industry in former times	127
149. Gold and silver thread	128
150. Silk and cotton	129
151. Other industries	130
152. Factories	131
153. Grain measures	132
154. Cotton weights	<i>ib.</i>
155. Markets	133
156. Fairs	<i>ib.</i>
<i>Trade—</i>	
157. Trade in past years	134
158. Recent development of trade	135
159. Principal exports	138



PARAGRAPH INDEX.

xiii

Page.

Trade—(contd.)

160.	Minor exports ...	...	...	138
161.	Imports ...	...	...	139
162.	Centres of trade ...	...	...	140
163.	Classes engaged in trade ...	..	..	<i>ib.</i>

Communications—

164.	Railways ...	...	...	141
165.	Roads ...	...	...	<i>ib.</i>
166.	Carts ...	...	...	143

CHAPTER VI.—FORESTS AND MINERALS.

Forests—

167.	General ...	...	...	144
168.	Types of forest ...	...	...	<i>ib.</i>
169.	Timber and minor produce ...	...	...	145
170.	Grazing and grass ..	...	...	146
171.	Revenue and management ...	...	...	<i>ib.</i>
172.	Roadside arboriculture ...	...	...	147

Minerals—

173.	Minerals ...	...	...	<i>ib.</i>
------	--------------	-----	-----	------------

CHAPTER VII.—FAMINE.

174.	Early famines ...	...	...	149
175.	Scarcities of 1833 and 1845 ...	...	...	<i>ib.</i>
176.	The scarcity of 1897 ...	...	...	150
177.	The famine of 1900 ...	...	...	151
178.	Statistics of the famine ..	...	...	152
179.	Outside immigration ...	...	...	153
180.	Seasons subsequent to 1900 ...	...	...	<i>ib.</i>

CHAPTER VIII.—LAND REVENUE ADMINISTRATION.

181.	Early feudal system ...	...	...	155
182.	Antiquity of the patel ...	...	...	<i>ib.</i>
183.	Hereditary tenure of pargana officers ...	...	...	156
184.	Early Muhammadan period ...	...	...	<i>ib.</i>



	Page.
185. The Mughal conquest	157
186. Assessment of Todar Mal	<i>ib.</i>
187. Hereditary revenue officials	158
188. Rule of primogeniture	159
189. Village servants	160
190. Beneficent character of Mughal adminis- tration	<i>ib.</i>
191. The Marāthā incursions	<i>ib.</i>
192. Marāthā administration	161
193. The Zainābād and Mānjrod tracts	163
194. Commencement of British rule	<i>ib.</i>
195. The farming settlements	164
196. The Khālsa or ryotwāri system	165
197. The first 20 years' settlement with the cultivators	166
198. Captain Forsyth's second 20 years' settlement	168
199. Results of the settlement	170
200. The occupancy tenure	<i>ib.</i>
201. Currency of Captain Forsyth's settlement	171
202. Mr. Montgomerie's settlement	<i>ib.</i>
203. Fixed character of the rental	<i>ib.</i>
204. Valuation of soils	172
205. Enhancement of the rental	173
206. Proprietors' homefarm and miscella- neous income	174
207. Comparison of assets	<i>ib.</i>
208. Enhancement of the revenue	175
209. Revenue-free and quit-rent tenures	176
210. Period and cost of settlement	177
211. Special tenures	178
212. Ryotwāri settlement	<i>ib.</i>
213. Miscellaneous ryotwāri and forest villages	180
214. Demand for land revenue and cesses	181
215. Statistics of tenures	182



PARAGRAPH INDEX.

XV

CHAPTER IX—GENERAL ADMINISTRATION.

	Page.
216. Administrative Subdivisions and Staff ...	183
217. Land Record Staff ...	<i>ib.</i>
218. Crime and litigation ...	185
219. Registration ...	186
220. Statistics of revenue ...	<i>ib.</i>
221. Excise ...	<i>ib.</i>
222. Opium and gānja ...	187
223. District Council and Local Boards ...	188
224. Municipalities ...	189
225. Village sanitation ...	190
226. Public Works ...	<i>ib.</i>
227. Police ...	191
228. Kotwārs ...	192
229. Jail ...	<i>ib.</i>
230. Education ...	193
231. Dispensaries ...	194
232. Vaccination ...	195

APPENDIX.—GAZETTEER OF TAHSILS, TOWNS,
IMPORTANT VILLAGES, RIVERS AND HILLS.

Name of place—

Abnā River ...	199
Ahmadpur ...	<i>ib.</i>
Aimāgird ...	<i>ib.</i>
Asīrgarh ...	<i>ib.</i>
Bahādurpur ...	207
Bakhatgarh ...	<i>ib.</i>
Bambhāra ...	<i>ib.</i>
Bhāmgarh ...	208
Borgaon Buzrug ...	<i>ib.</i>
Burhānpur Tahsīl ...	<i>ib.</i>
Burhānpur Town ...	212
Chāndgarh Group ...	222



	Page.
Chhotā Tawā River...	223
Harsūd Tahsīl ...	224
Harsūd Village ...	226
Hattī Hills ...	<i>ib.</i>
Ichhāpur ...	227
Jawar ...	228
Kalibhūt ...	<i>ib.</i>
Kānapur-Beria Group ...	<i>ib.</i>
Khandwā Tahsīl ...	229
Khandwā Town ...	234
Khiāla ...	238
Lachhorā Beria ...	<i>ib.</i>
Lālbāg ...	<i>ib.</i>
Mahalgurāra ...	239
Māndhata ..	<i>ib.</i>
Mortakkā ...	248
Mundi ...	<i>ib.</i>
Nerbudda River ...	<i>ib.</i>
Pandhāna ...	252
Punāsa ...	<i>ib.</i>
Rāver ...	253
Sātpurā Hills ...	<i>ib.</i>
Shāhpur ...	256
Sihādā ...	257
Singāji ...	<i>ib.</i>
Suktā River ...	258
Tāpti River ...	<i>ib.</i>
Zainābād ...	260



1908 -Gazetteer Nimar District Allahabad Vol A (1285)

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*List of Deputy Commissioners who have held charge of
the Nimār District from 1863 to date.*

Serial No.	Name of Deputy Commissioner.	From	To	Remarks.
1	Captain J. C. Wood ...	1-1-1863	19-2-65	
2	Captain C. H. Grace ...	20-2-65	30-4-69	
3	Captain J. Forsyth ...	1-5-69	31-12-69	
4	Captain E. M. C. A. Miller ...	1-1-70	31-1-70	
5	Captain J. Forsyth ...	1-2-70	31-7-70	
6	Captain J. L. Lock ...	1-8-70	31-12-72	
7	Lieut.-Colonel E. M. Playfair	1-1-73	31-3-76	
8	F. E. Ellison, I.C.S. ...	1-4-76	30-6-76	
9	Lieut. Colonel E. M. Playfair	1-7-76	31-3-77	
10	Captain J. A. Temple ...	1-4-77	30-6-78	
11	J. H. Fisher, I.C.S. ...	1-7-78	31-3-79	
12	Major H. M. Repton ...	1-4-79	31-3-83	
13	R. Obbard, I.C.S. ...	1-4-83	30-9-83	
14	Lieut.-Colonel S. A. Scott ...	1-10-83	30-9-84	
15	Lieut.-Colonel W. S. Brooke	1-10-84	30-9-85	
16	Colonel H. C. E. Ward ...	1-10-85	31-12-85	
17	Lieut.-Colonel W. S. Brooke	1-1-86	31-3-86	
18	S. Ismay, I.C.S. ...	1-4-86	31-3-87	
19	F. A. T. Phillips, I.C.S. ...	1-4-87	30-9-87	
20	S. Ismay, I.C.S. ...	1-10-87	31-3-88	
21	F. A. T. Phillips, I.C.S. ...	1-4-88	30-9-88	
22	Colonel J. W. Macdougall ...	1-10-88	31-3-92	
23	A. G. Duff, I.C.S. ...	1-4-92	31-12-92	
24	B. Robertson, I.C.S. ...	1-1-93	31-3-94	
25	C. R. Cleveland, I.C.S. ...	1-4-94	30-6-94	
26	B. Robertson, I.C.S. ...	1-7-94	31-12-95	
27	J. Walker, I.C.S. ...	1-1-96	31-3-96	
28	C. W. E. Montgomerie, I.C.S.	1-4-96	30-6-96	
29	J. Walker, I.C.S. ...	1-7-96	25-1-01	
30	W. M. Crawford, I.C.S. ...	26-1-01	31-12-01	
31	H. F. Mayes, I.C.S. ...	1-1-02	3-3-06	
32	H. Nunn, I.C.S. ...	4-3-06	28-11-06	
33	R. A. Wilson, I.C.S. ...	29-11-06	12-12-06	
34	C. G. Leftwich, I.C.S. ...	13-12-06	.	

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DISTRICT

NIMAR

Scale 1 Inch = 12 Miles

INDORE

Narmada River

Jabalpur-Khandwa Canal

Khandwa

Jabalpur

Bilaspur

Raipur

REFERENCES

Chief Town ○ KHANDWA

Tahsil □ HARSUD

Town or Village ○ Ichhapur

District Boundary - - - - -

Tahsil do - - - - -

Class I Roads ————

Other Roads ————

Railway ————

Fig Under Construction

Govt Forest ————

NOTE.—The Longitudes are referable to the Greenwich Meridian.

Helpful Calculators

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NIMAR DISTRICT.

CHAPTER I.

GENERAL DESCRIPTION.

SITUATION AND PHYSICAL FEATURES.

1. The Nimar District belongs to the Nerbudda Division of the Central Provinces and is situated between $21^{\circ} 5'$ and $22^{\circ} 25'$ N. and $75^{\circ} 57'$ and $77^{\circ} 13'$ E. The District occupies a strip of mixed hill and plain country at the western extremity of the Nerbudda valley and of the Sātpurā plateau, and abuts on Khāndesh and the Central India States. It is bounded on the north by the Indore State; on the west by Indore and the Khāndesh District of Bombay; on the south by Khāndesh and the Amraoti and Akola Districts of Berār; and on the east by the Hoshangābād and Betūl Districts.

2 The present District only includes a small portion of the old Hindu division of Prānt Nimār, which comprised the whole Nerbudda valley from the Ganjal river on the east to the Hiranphal or 'Deer's leap' on the west, in both of which places the Vindhyan and Satpura ranges run down to the river. The length of the intervening valley is about 225 miles and its width about 40 miles and this territory constituted Nimār. The name is supposed to be derived from *nīm*, half, as Nimār was supposed to be half way down the course of the Nerbudda, but in reality it is much nearer the mouth than the source of the river. Another derivation suggested by the Deputy Commissioner is from the *nīm* tree, which is noticeably common in the District. Both theories are conjectural. The old Province of Nimar was split up between Gwalior, Indore, and the British at the close of the Marathā

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NIMAR. GENERAL DESCRIPTION.

war in 1818, and the name was officially retained only with reference to our own and Sindhia's portions of it, which latter were also subsequently ceded. On the other hand the southern or Burhānpur tahsil did not belong to Nimār but to the Hindu division of Tālner, afterwards called by the Muhammadans Khāndesh.

3. The total area of the District is 4273 square miles, and it is divided into three tahsils, Description of the District. Khandwā lying north-west, Harsūd north-east and Burhānpur to the south.

It may be broadly described as comprising a portion of the Nerbudda valley in the north and that of the Tapti in the south, divided by the Sūtpura range crossing the District from west to east. The Nerbudda forms the northern boundary of the District for most of its length, but the two forest tracts of Chandgūh and Selāni lie north of the river. The bed of the Nerbudda, during the first part of its course in the District, is hemmed in by high cliffs of basalt to the north and a network of ravines to the south. At Punāsa it passes over a fall of about 40 feet in height and twelve miles below this lies the sacred island of Mandhata, where the hills open out and an alluvial basin commences. The Kānapur-Beria tract, which is cut off from the District by part of the Indore State, is situated within this basin. About 25 miles south of the Nerbudda a low range of foot-hills, commencing on the western border of the Khandwa tahsil, traverses the District diagonally until it abuts on the Nerbudda in the extreme north-east. The country lying between this range and the Nerbudda is broken and uneven, and covered over considerable areas with forest. South of it lies the most fertile area of the District comprised in the valleys of the Abna and Sukta rivers. Both of these have an easterly course and are tributaries of the Chhotā Tawā which flows from south to north to join the Nerbudda. This part of the District is open and contains no forest or hill of any size, but the surface is undulating and small valleys with a central stream



SITUATION AND PHYSICAL FEATURES.

3

fringed by palms, mahuā and mango trees alternate with broad ridges, some comparatively fertile, others bare and stony. Khandwā town stands in the centre of the plain. To the south of this tract the main range of the Satpurās crosses the District with a width of about 11 miles only and a generally low elevation, from which a few peaks including that of Asīgarh rise conspicuously. Practically the whole of the hills are covered by forests which are Government reserves and form a large belt occupying the north of the Burhānpur tahsil. Between this range and another to the south, the Tāpti has forced a passage, and after passing through a cleft in the hills emerges into two open basins separated by the isolated hill of Sumardeo. The upper of these is known as the Manjrod tract and though fertile is almost uncultivated; below it in a small plain of deep alluvial deposit stands the city of Burhānpur. South of the Tāpti rises a higher ridge forming the southern face of the Satpurās, and separating Nimār from the Berār plain. These hills are the highest in the District and one or two of the peaks rise to over 3000 feet. The Khanwa plain has an elevation of about 1000 feet above the sea and that of Burhānpur about 850. On the east a considerable area has recently been added to the District from Hoshangābād, forming the bulk of the new Harsud tahsil. This land is generally broken and uneven, and of poor fertility, the villages being interspersed with forest. On the south-east the large block known as the Kālībhit reserved forest is now included in Nimar.

4. The southern branch of the Satpurās is locally known as the Hattī range, as it was formerly divided into four *hattīs* or estates held by predatory Bhil chiefs.¹ The boundary of the District lies chiefly along the southern edge of the range, so that all of it except a few spurs belongs to Nimār. Its configuration presents a series of long narrow valleys on the northern face, the watershed lying generally within a mile or two of the

¹ Forsyth, para. 282.



4

NIMAR. GENERAL DESCRIPTION.

Berār frontier, so that the declivities on that side are more precipitous. The valleys are flanked by eminences having generally flat tops, with limited areas of culturable soil, and a general height of about 2000 feet. The elevation of the range lessens regularly towards the west and it dies away altogether near the Tāpti where the District borders with Khāndesh. The chief feeders of the Tāpti from this range are the Monā, Utāoli, and Umraoti streams, which flow for some distance rapidly through the hill valleys, and when they reach the open plain cut deep channels through the sandy alluvial subsoil, and run at the level of the rock to the Tāpti. The main range of the Satpuras, passing through the centre of the District, links together the hilly tracts of Kālibhit on the east and Khāndesh on the west, and forms the watershed between the Nerbudda on the north and the Tāpti on the south. The general level of the range is only a few hundred feet above the plain.

5. The Tāpti rising near Multai in Betul flows through that

District in comparatively open country.
The Tāpti.

On leaving it, the river enters a cleft in the Sātpurā hills, forming on one side the Chikaldā block of Berār and on the other the Kālibhit range. These run nearly parallel to each other at a little distance from the river and between them is enclosed a narrow strip of land which afterwards widens out into a small basin and forms the Gāngra tract of Berār and the Manjrod and Piplod parganas of Nimār. The Manjrod tract contains a considerable area of culturable land and was formerly comparatively well populated. But it was devastated by war and famine in 1803 and has since been almost an unbroken forest. It is now being opened up by ryotwāri settlement. Lower down, the isolated block of the Samardeo hill forces the Tāpti northwards and separates the Mānjrod and Burhānpur parganas. Below it the river again turns to the south-west and the southern branch of the Satpuras now receding, the Burhānpur basin opens out on its banks. The Tāpti is



SITUATION AND PHYSICAL FEATURES.

5

wholly unnavigable in this part of its course and is subject to floods no less sudden and violent than those of the Nerbudda.

6. The Nerbudda, after passing the western part of the Chāndgarh pargana, where it is bordered by high alluvial banks, is joined by the Chhotā Tawā and flows for about forty miles through a wild and broken country. On its right bank are high cliffs of basalt alternating with almost equally precipitous wooded hills, and intersected by numerous deep and dark ravines, the favourite retreats of tiger in the hot season. To the south a sandstone hill about 500 feet high occupies the angle at the junction of the Chhotā Tawā, and the river is thereafter skirted by a network of ravines running down to it from the tablelands of Mundī and Punāsa, which are here some 200 feet above the level of its bed. Throughout this distance the stream is much contracted and forms in the dry season a chain of pools alternating with rapid shallows. Opposite a place called Pemgarh is a curious backwater known as the *Kutrā Kund*, formed by a diagonal ledge of hard basalt and filled only when the river is in flood. Waste timber brought down by the current is whirled into this basin and stranded on a sloping sandbank at its head. At Dhairī opposite Punāsa the river tumbles partly through and partly over a broken ledge of hard basalt about forty feet high; and then boils deep and sullen through a gorge of the same rock not more than fifty feet in breadth. Below the falls again down to the island of Māndhātā, the channel is tolerably open with a minimum of four feet of water at the deepest part in the hot weather. Immediately above Māndhātā, the Nerbudda is joined by the small stream of the Kāveri from the south. Below Māndhātā the hills and rugged ground recede and an open alluvial basin begins, upwards of a hundred miles long, which formed the old kernel of Prānt Nimār. The banks in this part consist of a sandy alluvium and are sixty or seventy feet high. The diagonal range which has already been described as traversing the



Khandwā tahsīl cuts off the streams rising in the Sātpurā hills from flowing directly north to the Nerbudda and they are diverted eastwards to join the Chhotā Tawā. The principal of these are the Abnā, Suktā and Wunā. The Piprar and Baldī rise in the centre of Khandwā tahsīl and flow east to the Chhotā Tawā, and the Ajnāl, Kāveri and Bākūr rising in the hills to the north of Khandwā flow north to the Nerbudda.

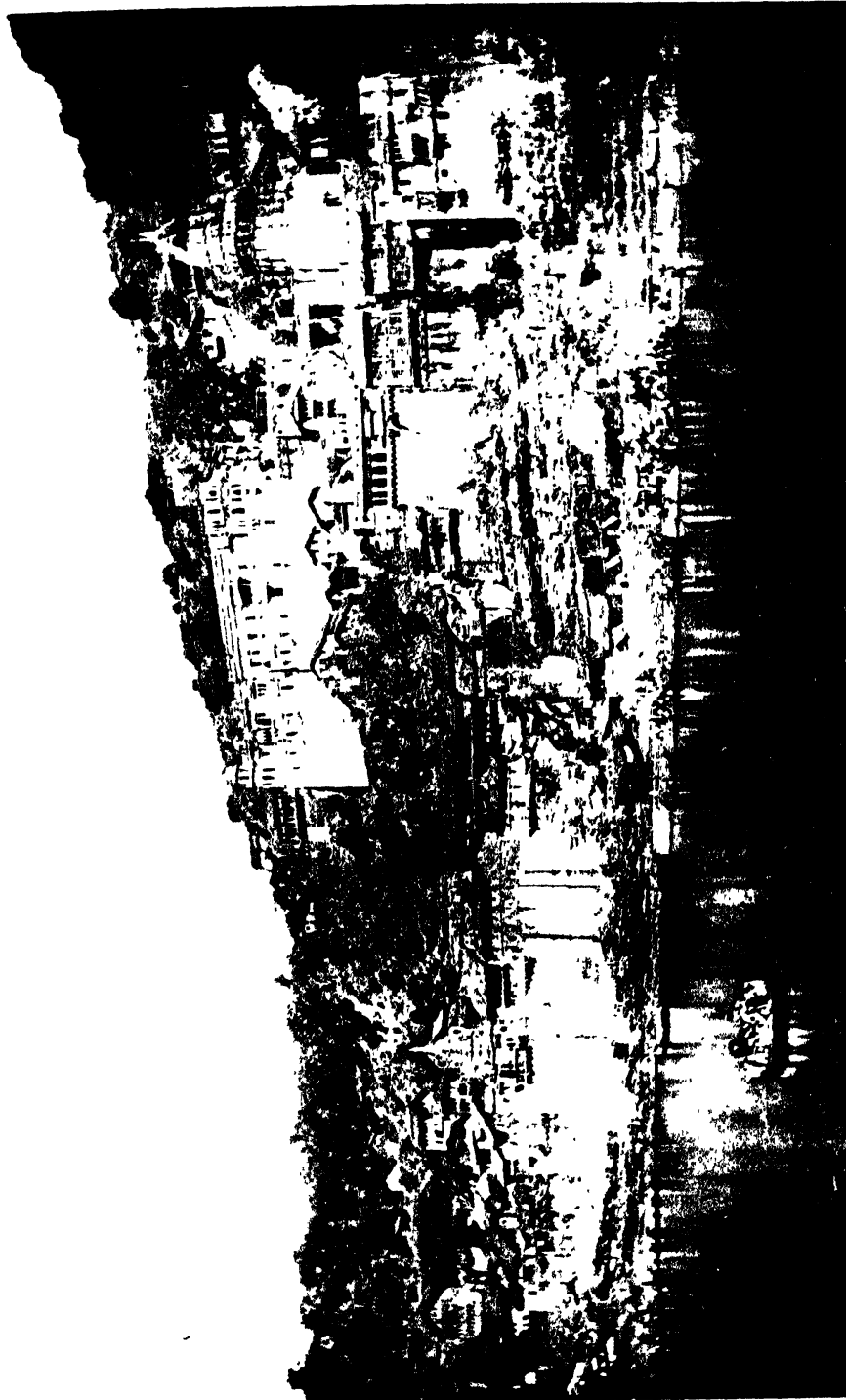
7. The elevation of the plain portion of the Burhānpur tahsīl is about 850 feet. Burhānpur station is 854 feet high, and Chandni 889. From here the railway passes through a gap in the Sātpurā hills rising to 1214 feet at Dongaigaon. It falls again to 1007 feet at Khandwā and 952 at Bir, rising to 1186 at Mandwa. The Khandwā plain is thus about 1000 feet high. To the north-west the level again falls to 735 feet at Mortakkā, the tract lying to the north of the hills in the Khandwā tahsīl being between 700 and 900 feet. The highest elevation recorded in the north of the District is Chāndgarh, 1430 feet. The hills of the Khandwā tahsīl are not more than about 200 feet above the plain. The main range of the Sitpurās has also a very low elevation in the east and centre of the District, but to the west rises to about 2000 feet. Asirgarh is 2204 feet high, and Tinsia to the south-east of it 2255. The Hatti hills on the southern border have the highest elevation in the District, and among the heights recorded are Siloti (2479), Jitgarh (1959), Pīpardol (3010), Bingarh (2717) and Blungāra (2477).

8. The Kānapur-Beria group lies isolated from the main body of the District in Indore territory adjoining the Nerbudda. It includes also two blocks close to the District border; one of these has a single large village, Barud; and the other, which is a sort of peninsula jutting out from the District boundary, comprises Dhangaon and three small villages. The whole group contains 42 villages. When in 1778 the Peshwā



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GEOLOGY.

7

divided Nimār between Holkar and Sindhia, he retained Kasrāwad and Kānapur-Beria, two small tracts lying along the south bank of the Nerbudda, and thereby secured to himself the command of important fords over the Nerbudda such as those at Rāver, Nagāwar and Mandleshwar. These tracts became British in 1818 on the annexation of the Peshwā's territories, but Kasrāwad was ceded to Indore in 1858. Efforts made to arrange for a rectification of the boundary with the Indore State have proved unsuccessful.

GEOLOGY. (P. N. DATTA.)

9. The geology of the District has not been closely studied recently, but so far the following formations are known to exist within its limits:—

Geology

Quaternary:—

Recent ...	... Surface soil ; newer alluvium.
Pleistocene ...	... Alluvial deposits of the Tapti, etc.

Secondary:—

Cretaceous	... { Deccan trap Lameta.
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Primary:—

Purāna ...	... { Upper Vindhya.
	... { Bijawars.
Archæan	... Schist, gneiss.

Recent—Recent deposits of alluvium and surface soil are among the newest formations in the District. These alluvial deposits are to be seen almost everywhere where there is a fairly decent-sized stream. The surface soil, as might be expected in a country mainly covered with trap, is usually that described as black cotton soil or *regār*.

Pleistocene.—The extreme north-east of the Khāndesh plain formed by the alluvium of the Tapti lies within the limits of the District of Nimār; and Burhanpur stands at about the centre of this section of the alluvial plain. Besides



this area, alluvium, of less recent deposit, is reported to occur in other parts of the District.

Cretaceous.—The Deccan trap series has been divided into :—

- (4) Upper traps, with volcanic and intertrappean sedimentaries.
- (3) Middle traps, with volcanic ash beds.
- (2) Lower traps, with intertrappean sedimentary.
- (1) Lametas or infratrappean beds.

With the exception of a fringe of ground by the Nerbudda, in the most northern part of the District, and of the alluvial tract round Burhānpur already mentioned, the entire District is covered by trap rocks.

The bulk of the plain country seems to be formed of the lower traps, consisting of trap beds associated with intertrappean sedimentary rocks. It is not yet known to which of the trap formations the hill ranges belong, but the likelihood of the upper trap series occurring is small.

Lameta rocks are reported from the northern part of the District, near Punasa. The rocks hitherto described as the Nimar sandstone are in all probability infratrappean in age.

In the Tapti valley the rock beneath the trap is often a conglomerate, but occasionally sandstones and clays are met with. These also are probably infratrappean.

The traps of Nimar have a low southerly dip, so small near Khandwa as to be scarcely perceptible. Beneath the fortress of Asingarh, in the Satpurā range, the beds are horizontal, but in the low hills immediately to the west there is a strong southerly dip amounting to 10° to 15° . This is an exception, for low dips, of 2° or 3° , generally prevail throughout the Satpurā range.

Along the line of the Tapti there is a marked southerly dip, though at a low angle, and although the beds are horizontal over a large portion of the Hattī hills there is a dip of 5° to 10° to the north along their southern scarp.



Vindhyan.—The Vindhyan rocks, consisting mostly of sandstones and conglomerates with some shales, occupy a very narrow belt of country bordering the Nerbudda river, on the northern boundary of the District.

Byāwar.—A small patch of the Bijāwar rocks is reported to occur in the extreme north-west of Nimar not far from the Nerbu'da, and also in the Harsūd tahsil.

Archan.—Schists and gneisses of the Archaean system occur in the Harsūd tahsil, these being the oldest rocks in the District.

BOTANY. (D. O. WITT.)

10. The flora of the Nimār District is perhaps of special interest, owing to the peculiar position of the District in relation to the rest of the Central Provinces, and the difference in climate from that of other Districts. As a result we find plants here which are very scarce or unknown in most other Districts, while others which are commonly found elsewhere are unknown here.

The flora of Nimar may conveniently be considered under the following heads :—

I. Flora of cultivated areas—

- (a) village and hedgerow plants,
- (b) village waste plants.

II. Flora of village forest.

III. Flora of Government forest.

IV. Cultivated and roadside trees.

These will be considered in order.

11. Perhaps the commonest, and at any rate the first

plants to be noticed on approaching almost every village, are the two *Euphorbias*, *E. nerifolia* and *E. Tirucalli*, which are planted as hedges. They may be distinguished

Hedge and hedgerow plants.



by the former having ribbed armed branches, and the latter round, unarmed branches. Both go by the name of *thūhar*. Another common plant used for hedges is *Clerodendron phlomoides*, called *arnī*, which looks very pretty with its masses of white flowers in the cold season. These hedges in the rains and cold season are covered as a rule with perennial and annual creepers, the commonest of which are numerous species of *Cucurbitacea* such as *Momordica dioica* (*karlā*), of which the large cucullate bract enclosing each male flower is very characteristic, *Luffa acutangula* (*lunai*) with its long ten-ribbed fruit; and *Blastaria Garcini* characterised by its fringed bracts and red hammer-shaped fruit. Other climbers are *Dacrydium extensa* (*dudū*) with its pairs of curious echinate foliicles, and *Hemidesmus indicus* with smooth foliicles. *Jatropha Curcas*, allied to the *Euphorbias* and *Opuntia dillenii*, the prickly pear, are also used for village fences, and occasionally I have also come across *Sesbania argyrea* (*jaint*). Two pretty plants in the hedges are *Ipomoea sepiaria* with its white convolvulus flowers tinged with purple, and *Ipomoea lud racia* with blue or purple flowers. *Casalpinia Bonducella* (*kamā*) is a large prickly climber not uncommon in hedges. Its broad pods are covered with warty prickles, and the seeds inside are used in native medicine for fever. *Convolvulus arvensis*, with pinkish or white flowers, is common in fields, as also *Cochorus olitorius* (*rapan*), the well-known jute plant of Bengal. On almost every village rubbish heap is found *Solanum Melongena*, the brinjal, as well as its allies *Datura fastuosa* with purple flowers, and *Datura Stramonium* with white flowers whose poisonous properties are so well known. *Ricinus communis* (*arant*) the castor oil plant, though often cultivated, is also found as an escape, as well as *Hibiscus esculentus*, the *blinī*, and *Hibiscus cannabinus* (*ambāri*), which is planted for its fibre.

12. Among the commonest plants of village waste, as opposed to the cultivated fields, are *Cassia* Plants of village waste *Sophora* and *Cassia Tora*, both known



locally by the name of *chakorā*. The leaves are much used by the natives as a vegetable. Another closely allied species is *Cassia obtusifolia*, but this is less common and I have not found it in any other District of the Central Provinces. The same remark applies to *Cassia auriculata*, (*aolī*) with large yellow flowers, which I have found on light soil round Burhanpur and also in the north of the District along the Nerbudda. It is worthy of note in that its bark provides an excellent tanning material, which in the Madras Presidency is highly valued. In this District its use is very little known.

Next in frequency I should mention *Argemone mexicana* with its prickly leaves and yellow flowers. On black cotton soil is seen everywhere *Calotropis gigantea* (*akan*) with ovoid flower buds, and *Calotropis procera* with hemispherical buds. The value of its milky juice as an astringent in healing cuts and sores is not sufficiently known, but I think I am correct in saying it is used as the basis of the well-known Cyona ointment and tincture. Another common weed of village waste, much liked by cattle, is *Alvuscarpus rugosus* with stems three to four feet high, and short jointed pods transversely ribbed. There is also *Vicia auriculata*, a small yellow composite, and on marshy soil, the tall slender stems of *Sesbania aculeata* (*dhandhan*) with small yellow flowers. *Indigofera tinctoria* (*nīl*), the indigo plant, is frequently found near habitations, while the large handsome *Indigofera pulchella* (*junglī nīl*) with spikes of mauve flowers is also common. Of *Crotalaria*s of which the *san*-hemp is a member, there are a number of species. They are not confined to village waste, being as common in the better class of forest wherever there is a good growth of grass. The commonest are *Crotalaria mysorensis*, *C. linifolia* and *C. medicaginea*, while confined to the beds and banks of streams is *C. sericea* (*bānsan*) with handsome large yellow flowers.

13. Passing on to the flora of the village jungle we are chiefly concerned with trees, and I
Village forest. confine myself here to such as are



truly wild. *Butea frondosa* (*palas*), the Flame of the Forest is always found on black cotton soil, its masses of gorgeous scarlet flowers forming noticeable points in the landscape in February and March when everything else is a sombre brown. Other denizens of black cotton soil are *Dichrostachys cinerea* (*bilatri*) with tassel-like spikes of mauve and yellow flowers and twisted pods, *Acacia eburnea* (*murmuri*) with yellow flower heads of unpleasant smell and *Acacia arabica* (*babul*). The first two of these are of special interest as being, so far as I am aware, confined to this side of the Province. They are essentially plants of the Deccan. Associated with these are commonly *Zizyphus Jujuba* (*ber*), *Z. nummularia* and *Z. Oenophia* (*makor*). Of the first of these there are two varieties, one with globose fruit and the other with oblong fruit. Both are largely eaten. *Z. Oenophia* is a climbing shrub. *Acacia leucophlea* (*reunphā*) with pale yellow flower heads is extremely common but little used. *Bassia latifolia*, the mahua, and *Buchanania latifolia*, the *achār*, are found everywhere and are protected for their flowers and fruits. Other trees turned to use by the natives are *Persea Elephantum* (*kāñil*), *Carissa spinarum* (*karondā*) with white star-like sweet-scented flowers, *Cassia fistula*, the nearest approach to our English laburnum, and *Tamarindus indica* (*amli*). The fruit of all these is used either as food or medicinally. Every village has its fig tree or trees. These are either *Ficus religiosa*, the sacred pipal, *F. bengalensis* the *bar*, or *F. infectoria*, the *pākar*.

Along the banks of the village stream, *Terminalia Arjuna* (*kobā*) and *Albizia procera* (*gurār*) are always to be found, while in the bed of the nullah grow *Eugenia Jambolana* (*jāmun*), whose fresh green foliage is a delight to the eyes in the hot weather and *Tamarix indica* (*phau*). On light sandy soil we find *Vitex Negundo* (*nirgu*) forming often dense shrubby thickets.

The two parasites, *Cuscuta reflexa*, (*amarbel*), which makes choice of no particular host, and *Loranthus longiflorus*



(*bānda*), which prefers *achār*, mahuā and mango, deserve mention. *Erythrina suberosa* (*gādar palās*), a tree with pale yellow corky bark, is sometimes found on deep soil near villages. Finally I must not omit to mention the beautiful *Gloriosa superba*, a tuberous climber which comes up in the rains on black cotton soil. The flowers may be likened to butterflies.

14. We now come to the regular forest flora and it must be noted here that many of the species mentioned under the head of village forest are also found in the Government forest, and *vice versa*. The timber trees first claim attention. They are the teak, *Tectona grandis* (*sāgon*), which is principally found in the Harsūd tahsil, more especially in the Nerbudda valley. The *anjan* (*Hardwickia binata*) is also confined chiefly to the Nerbudda valley, where it produces trees of large dimensions. *Pterocarpus Marsupium* (*bīja*), *Dalbergia latifolia* (*shīsham*) and *Diospyros melanoxylon* (*tendū*), an ebony, all produce timber of fair dimensions in the forests of the Khandwa and Harsūd tahsils bordering the Nerbudda. In these better forests there is always an undergrowth of shrubs and small trees in addition to a growth of grass. The commoner of the shrubs are several species of *Grævia* such as *Grævia hirsuta*, *G. vestita*, *G. uliafolia* (*dhāman*) and *G. laevigata* (*gongorūn*); *Nyctanthes Arbor-tristis* (*suālī*) which forms dense thickets; *Enriolena Hookeriana* (*arte*) and the *Bauhinias*, *racemosa* (*aplā*), and *variegata* (*kachnār*). *B. Vahli* is a common creeper in these forests. Common all over the District except on the very poorest soil of all, we find *Gmelina arborea* (*sevan*), and *Ougeinia dalbergioides* (*tinsā*); *Anogeissus latifolia* (*dhaurā*) much used in the construction of ploughs and other agricultural implements; *Terminalia tomentosa* (*sāj*); *T. belerica* (*baherā*); *Lagerstræmia parviflora* (*lendia*); *Woodfordia floribunda* (*dhawai*) whose red flowers are used for dyeing; *Wrightia tinctoria* (*dudhī*); *Holarrhena antidyenterica* (*dudhī*) with fruit



of two distinct pendulous follicles cohering at the top end; *Phyllanthus Emblica* (*aonlā*) whose greenish globular fruit is used as a pickle; *Acacia Catechu* (*khair*), in this District only used for fuel; *Acacia caesia* and *pennata* (*arail*), thorny scrambling shrubs; *Gardenia turgida* (*temria*), with grey rough ovoid fruits the size of an apple; and *Bombax malabaricum* (*semar*) the cotton tree; the cotton found in the seeds is used for stuffing pillows. Less common are *Schleichera trijuga* (*kusum*) from which the best lac is obtained; *Chloroxylon Swietenia* (*guivā*) the well-known satin-wood; *Acacia ferruginea* (*khan-borā*) allied to the ordinary *khair*, but with leaves with only 4—6 pinnac, and larger pods; it is confined to black cotton soil, and grows to a considerable size; *Dalbergia paniculata* (*pānsi*), the leaves of which turn black in drying; *Stephegyne parvifolia* (*kaim*) and *Adina cordifolia* (*haldū*). *Santalum album* (*chandani*), the sandalwood, is found in one place only in the south of the District. There are several large climbers which deserve mention, as *Combretum ovalifolium* (*rhethel*) the leaves of which turn red before falling; *Pentilago calyculata* (*keoti*) with a winged fruit; *Celastrus paniculata* (*mālkangnī*) the seeds of which are enveloped in a scarlet aril; *Vitis latifolia* (*dokarbel*) and *Dregea volubilis*. Along the banks of the large streams is found *Mallotus philippinensis* (*kunkumar*); its fruit is a capsule and is covered with a bright red powder which is used by Hindus for making caste marks. On the steepest and rockiest hillsides, where nothing else will grow, is found *Euphorbia Nivula* (*thūhar*), which differs from *E. nerifolia*, already mentioned, in having round armed branches. I must not omit mention of *Nerium odorum* (*kaner*), the oleander, which is found truly wild in the Kanerī nāla, hence so named, in the Chandgarh range. Both pink and white flowers are common.

Almost all the forests in the southern half of the District are situated on hills of trap rock with a very shallow soil, so that sheet rock is often visible on the surface. The flora of



these rocky hills is very different from that on the deeper soils found in the Nerbudda valley. The commonest species are *Boswellia thurifera* (*salai*) only used for fuel, *Cochlospermum Gossypium* (*galgal*) with large yellow flowers which appear when the tree is bare of leaves, *Odina Wodier* (*mohin*), *Saymuda febrifuga* (*rohan*) the heart-wood of which is used to make pestles and pounders for oilseeds, *Schrebera swietenioides* (*mokhā*), and *Sterculia urens* (*kullū*) a low straggling tree with smooth pink or white bark. Occasionally *Balsamodendron Mukul* (*gūgal*), a curious much-branched woody shrub, is met with. Its chief value is its resin, which is collected in Sindh by tapping. Mention must also be made of the two palms, *Phoenix sylvestris* (*khajūr*) and *P. acaulis*, the former of which is tapped for its sugary juice, while its leaves are used for mats. The latter is a dwarf palm. Both are principally found along streams in the Burhānpur tahsīl. Of smaller plants the two creepers, *Mucuna pruriens* (*kiwānch*), the pods of which are thickly covered with brown irritant bristles, and *Abrus precatorius* (*ghumchī*) with its pretty red and black seeds, are both very general. *Dendrocalamus strictus* is the only bamboo found wild in this District.

15. I have purposely left to the last the mention of such plants as though commonly found in the District are not truly wild, being planted or cultivated. Among the commoner roadside trees are *Melia indica* (*nīm*) and *M. Azadirachta* (*bakain*), both closely allied; *Millingtonia hortensis*, the Indian cork tree; *Albizia Lebbek* (*siris*) with feathery flowers and straw-coloured pods; and *Mangifera indica*, the mango. Near villages we often come across *Ailanthus excelsa* (*aral*) with long compound leaves set at the end of the branches; *Moringa pterygosperma* (*sejānā*) the fruit of which is used as a vegetable or pickle; *Borassus flabellifer*, planted for its sugary juice which is used in making country liquor; and occasionally *Mimusops hexandra* (*khirnī*). Of



ornamental flowering plants there is the beautiful *Poinciana regia*, the Gold Mohar, and *Acacia Farnesiana* with sweet-scented yellow flower-heads ; *Bougainvillea glabra* which requires no description ; *Tecoma stans* with brilliant yellow flowers ; as also *Thevetia nerifolia*, and a host of others

WILD ANIMALS,¹ ETC.

16. The wild animals are similar to those found in other Districts. The bison, plentiful forty years ago, is now very rare. There are a few small herds in the forests north of the Nerbudda and in those of the valley of the Tāpti. They are now carefully preserved. Tiger may be found where suitable forest exists. Panthers are very numerous all over the District and do great damage to cattle and goats. The natives call the larger variety *chundaria* or *adanā* and the smaller one *chīla* or *bīmat*. Wolves were often met with in Captain Forsyth's time but are now rare, though they still kill a number of cattle annually. Wild dogs are unfortunately very common, especially in the south and west. Special measures have now been taken to destroy these pests, and in the last two years about fifty have been killed by the Forest Department alone. Bears are chiefly found in the rocky hills to the south of the District, and often make their homes in the old ruined forts, of which several are found in the forests. *Nīlgai* are so common as to be a nuisance to the sportsman, as they often frighten away other game. It is not unusual to come across eight or more males in a bunch. Black-buck are comparatively rare. Other species of deer are fairly numerous. The *lungūr* or Hanumān monkey is commoner than the brown monkey and much more fearless of man. At Māndhāta these monkeys are so tame that they will come and feed from the hand. The two commonest sounds emitted by them are very characteristic, the first a loud kind of whoop, generally

¹ This article is based on a note kindly supplied by Mr. D O Witt, Forest Divisional Officer.



RAINFALL AND CLIMATE.

17

uttered when they are bounding from tree to tree, and the second a harsh guttural note denoting alarm or anger.

17. Of birds the green and blue-rock pigeons are both very common, the latter being found

Birds.

near habitations and often building their nests in disused wells. The common sandgrouse is met with in large flocks, while the painted sandgrouse goes about in pairs and may be found near water in the evening. Quail and partridge are fairly plentiful, but the want of lakes or swampy tanks leads to an almost complete absence of waterfowl.

18. During the fifteen years ending 1905 only 5 persons

Statistics of mortality. were killed annually by wild animals on an average, and 21 persons by snakes.

During the same period an average of 160 head of cattle were destroyed annually. According to the statistics the panther is the most destructive animal both to human life and to cattle. During the same period the numbers of dangerous animals annually destroyed, in respect of which the Government reward was claimed, were 5 tigers, 27 panthers, 7 bears and 9 wolves.

RAINFALL AND CLIMATE.

19. Rainfall is registered at the stations of Khandwā and Burhānpur. Rain-gauges have also

Rainfall.

recently been set up at Harsūd, Māndhātā, Lachhorā and Mohghāt reservoir near Khandwā, but no statistics of these for a series of years are available. The average rainfall at Khandwā for the 39 years ending 1905-06 was 31 inches and at Burhānpur 32 inches. The mean of these figures which is called the District average was $31\frac{1}{2}$. The rainfall is the lightest of any District in the Central Provinces, but is excellently adapted to the autumn crops of millet and cotton which are principally grown. During the period of 39 years the annual amount recorded was above 40 inches in 9 years and less than 22 inches in 4 years. A fall

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of 22 inches is sufficient, if properly distributed, to give a fairly good harvest. Even in 1904 when the Khandwā tahsīl got only 16 inches of rain, the principal crops gave an average outturn. The wettest year known was 1894-95 when 52 inches of rain fell, and the driest 1899-1900, when only 10 inches were received, the fall at Khandwā being little more than 8. The monthly averages for 33 years ending 1899-1900 were June 6 inches, July 9, August $7\frac{1}{2}$, September $6\frac{1}{2}$, and October less than $1\frac{1}{2}$. During the remaining seven months only $1\frac{1}{2}$ inches are received. The distribution of rainfall is, Mr. Montgomerie states, rather more capricious in Burhānpur than in Khandwā tahsīl. Serious failures of the monsoon have not been common in past years.

20. An observatory has been established at Khandwā since 1875 and has an elevation of 1044 feet. The average mean maximum and minimum temperatures during selected months of this period were as follows:—

		<i>Maximum.</i>	<i>Minimum.</i>	<i>Mean.</i>
January	...	84°	52°	67.5°
May	...	106.5°	81°	93°
July	...	87.5°	75°	80.5°

Nimār is somewhat cooler than Nāgpur in the hot weather and has practically the same temperature during the rains. In the cold weather the average minimum temperature is nearly 4° below that of Nāgpur, though the maximum is nearly the same. The highest and lowest temperatures recorded during the same months are:—

January, maximum 95°, minimum 36°; May, maximum 117°, minimum 63°; July, maximum 104°, minimum 69°.

21. The climate of the District is fairly healthy and pleasant throughout the year considering its elevation and position. The lower portions of the Nerbudda and Tāpti valleys are much hotter than the higher plateau of Central Nimār, on which Khandwā stands. The extensive tracts of forest lying to the west in



RAINFALL AND CLIMATE.

19

the course of the prevailing winds keep the atmosphere cool and clear during breaks in the rains, and the monsoon season is pleasanter in Nimār than in most Districts. The cold weather, though not bracing, is distinctly pleasant and lasts from the beginning of November to the middle of March. The hot winds usually begin about the middle of April and blow steadily from directions between north-west and west.



CHAPTER II. HISTORY AND ARCHÆOLOGY.

HISTORY.

22. The old Hindu geographical division of Prānt Nimār comprised the section of the Nerbudda valley lying between the Ganjāl river and the Hiranphāl or 'Deer's leap,' where the Vindhyan and Satpurā ranges approach the river near Chikalda in Indore. Its capital was Nimāwar, a town now situated in the Indore State opposite Handia. This town is mentioned by the Arabian geographer Alberuni¹ who was born at Khīva and was kept in various parts of India as a hostage or State prisoner by Mahmūd of Ghaznī from 1017 onwards. Prānt Nimār was included in the territories of the Ghorī kings of Mālwā. In Akbar's time it was divided into the two complete Sarkārs of Handia and Bijāgarh and a portion of a third, Māndu, all of which were comprised in the Sūbah of Malwā. Burhānpur was the capital of the Muhammadan Fāruki kings of Khāndesh, and afterwards of Sūbah Khāndesh. The history of Nimār is therefore that of Mālwā and Khāndesh.

23. According to local tradition a Sisodiyā Rājput king, a descendant of the great Rāma, came from Oudh and reigned at Asirgarh several centuries before the Christian era. But the earliest historical record concerning the District is the Asirgarh seal, which was found by Captain Colebrooke in 1805-06 at Asirgarh in a box containing property of the Mahārājā Sindhia, to whom the fort formerly belonged. The seal is of the Maukharī king Sarvavarman and contains the names of five kings, all ending

The Asirgarh seal
The Maukharī kings.

¹Sachau's Alberuni's India, Vol I, p. 203



HISTORY.

21

in Varman. It is undated, but from other inscriptions the date of Ishānavarman, the father of Sarvavarman, is known to have been 550 A.D.¹ Who these Maukharī kings were is not definitely known.

24. From 360 to 533 A.D. the whole of northern India had been united under the great Gupta The Guptas and Huns. dynasty, the most powerful which had existed since the time of Asoka six centuries before. The dominions of Samudra Gupta in the middle of the fourth century extended from the Hooghly on the east to the Jumna and Chambal on the west, and from the foot of the Himālayas on the north to the Nerbudda on the south. The free tribes of Rājputāna and Mālhwā were attached to the empire by bonds of subordinate alliance, while almost all the kingdoms of the south had been overrun by the emperor's armies and compelled to acknowledge his supremacy. About 495 A.D. the Gupta empire was overthrown by incursions of Hūnas or Huns. The Hūnas were nomad Mongol tribes, who, when they moved from the steppes of Central Asia to seek subsistence for their growing multitudes in other climes, divided into two main streams, one directed towards the valley of the Oxus and the other to that of the Volga. They subverted the Gupta empire and one of their kings, Toramāna, established himself in Mālhwā prior to 500 A.D. His successor was overthrown by a combination of the Indian princes, excited by the intolerable cruelties of the barbarians, under the leadership of the king of Magadha, and Yasodharman, a Rājā of Central India. This king is known only from three inscriptions in which he claims to have brought under his sway lands which even the Guptas and Huns could not subdue, and to have been master of northern India from the Brahmaputra to the western ocean, and from the Himālayas to Mount Mahendra in Ganjām². But nothing is known of his ancestry or successors and it is probable

¹ Duff's Chronology of India, p. 308.

² V.A. Smith's Early History of India, p. 277.



that his reign was short and of much less importance than is claimed for it by his magniloquent inscriptions. The Maukharī kings mentioned in the Asīrgarh inscription may have been the successors of Yasodharman as their period was from 540 to 585. Neither the name of their capital or anything else is known of them at present, except that some of them intermarried with the great Gupta family.

25. After them Mālwā passed to the Vardhana dynasty of Thāneshwar (in Ambāla District) and Kanauj (Oudh). The immediate cause of its conquest was the slaughter by the Mālwā king of the king of Kanauj, who had married the sister of Harsha Vardhana, the greatest prince of this dynasty. The king of Mālwā cruelly misused the princess, Rājyasrī by name, 'confining her like a brigand's wife with a pair of iron fetters kissing her feet.' Harsha's brother, who was then ruling, started at once with 10,000 cavalry to effect his sister's rescue and defeated the king of Mālwā with little effort, but was himself treacherously slain by the king of Gauda, an ally of Mālwā. Gauda was a classical term for part of the United Provinces and Bengal, and the territory of its kings is supposed to have embraced the Sātpurā plateau. The murder of Harsha's brother by the king of Gauda occurred in 606. Harsha followed his brother to Mālwā to the rescue of his sister, and arrived just in time, for the young princess, despairing of succour, had fled to the depths of the Vindhyan jungles, and was on the point of burning herself and her attendants alive, when her brother, guided by the aboriginal chiefs, arrived at her hiding-place.

26. Harsha reigned from 606 to 648. V. A Smith describes him as follows¹:— 'Having recovered his sister—a young lady of exceptional attainments, learned in the doctrines of the Sammitiya school of Buddhism—Harsha devoted his signal ability and energy to the prosecu-

The king Harsha Vardhana.

¹ Early History of India, pp. 285-286.



'tion of a methodical scheme of conquest, with the deliberate purpose of bringing all India "under one umbrella." He possessed at this stage of his career a force of 5000 elephants, 20,000 cavalry and 50,000 infantry. Apparently he discarded as useless the chariots which constituted, according to ancient tradition, the fourth arm of a regularly organised Indian host; although they were still used in some parts of the country. With this mobile and formidable force Harsha overran northern India; and in the picturesque language of his contemporary, the Chinese pilgrim, Hiuen Tsiang, "he went from east to west, subduing all who were not obedient; the elephants were not unharnessed nor the soldiers unhelmeted." By the end of five and a half years the conquest of the north-western regions and probably also of a large portion of Bengal was completed; and his military resources were so increased that he was able to put into the field 60,000 war elephants and 100,000 cavalry. His long career of victory was broken by one failure. Pulikesin II, the greatest of the Chālukya dynasty, vied with Harsha in the extent of his conquests and had raised himself to the rank of lord paramount of the south, as Harsha was of the north. The northern king could not willingly endure the existence of so powerful a rival, and essayed to overthrow him, advancing in person to the attack, "with troops from the five Indies, and the best generals from all countries." But the effort failed. The king of the Deccan guarded the passes on the Nerbudda so effectually that Harsha was constrained to retire discomfited, and to accept that river as his frontier. This campaign may be dated about the year 620 A.D. Nimār with the rest of Mālhwā was no doubt included in the territories of the Vardhana dynasty, to which the Maukharī kings may probably have succumbed. The Vardhana dynasty ended in 648 and it may then have passed to the Vākātaka kings, whose inscriptions have been found in the Ajanta caves and in the Amraoti, Sconī and Chhindwāra Districts. These



kings probably ruled over a considerable part of the Central Provinces, but very little is known of them and not even the site of their capital. The names of ten kings are recorded and they probably ruled from the fifth to the eighth centuries.

27. From the ninth to the twelfth centuries the north of the District was included in the Ponwār kingdom of Dhār, while Asīrgarh and the surrounding country was held by a family of Rājputs known as Tāk. Chand Bardai, the court poet and minister of the famous Chauhān king Pirthwī Rāj of Delhi, mentions the Tāk from Asīr as one of the chiefs who had opposed an invasion of the Muhammadans at Chitor as early as the ninth century. According to Chand the standard-bearer Tāk of Asīr was again in 1191 one of the most distinguished leaders in the army collected by Pirthwī Rāj to oppose the advancing tide of Muhammadan conquest, and at the battle of Tirami or Kanauj, at which Shahāb-ud-din Ghorī was defeated, he is mentioned by name as among the wounded. Beyond this incidental mention, nothing is known about the Tāks. But several inscriptions remain to attest the dominance of the Pramaras of Mālwā in the north of the District. The oldest of these was found at Māndhātā, being dated in 1055 A.D., and records the grant of a village to the Brāhmans of Amareshwar near Māndhātā for food and other purposes, by the Pramara or Ponwār king, Jayasinghdeva. Another found at Harsūd was dated in 1218, and states that Devapāladeva of Dhār was the then ruler. Another inscription of the date 1225 with the name of this king was found accidentally in the Siddeshwar temple, and two others mentioning Jaya Varman, another king, are dated 1260. All these relate to grants of villages either within the Nīmār District or close to it, as Harshapura the modern Harsūd, and Vadauda, the modern Barud. The Pramara or Ponwār principality of Mālwā was established only at the beginning of the ninth century and lasted



till the thirteenth. It is especially memorable by reason of its association with many eminent names in the history of later Sanskrit literature. The seventh Rājā, Munja, was famous for his learning and eloquence and as a patron of poetry. He carried his conquests as far as the Godāvari but was finally there defeated and slain. The nephew of Munja, the famous Bhoja, ascended the throne in 1010 A.D. and reigned for forty years. His name is proverbial in Hindu tradition as that of a model king. He was defeated by the confederate kings of Gujarāt and Chedi near Jubbulpore and from that time the Mālwa dynasty was only a petty local power. They dominated Nimār till the beginning of the thirteenth century, when they were superseded by chiefs of the Tomar clan, and afterwards by the Chauhāns.

28. When Alā-ud-dīn Khiljī returned from his famous ^{Raid of Ala-ud dīn} ^{Khilji} raid into the Deccan in 1191, he captured Asīrgarh, which at that time was held by the Chauhāns, and put all of them to the sword except one boy. This youth, Raisī Chauhān, escaped to Chitor and one of his descendants became Rājā of Harautī. The tradition is that others returned to the Asīrgarh hills and founded the family of the present Rānā of Piplod, a local landholder. He has a genealogical tree extending back to 25 generations, which would take its commencement to a date not much later than fifty years after the slaughter of the Chauhāns at Asīr. The Rānā's family were originally established at Bāsīgarh higher up the Tāpti valley, on the present eastern border of the District. Bāsīgarh is now hardly traceable in the forest, but it is related that it was formerly strongly fortified, and of considerable extent and importance. It was attacked by the Gond Rājā of Kherlā probably in the fourteenth century, and after several years' fighting, the Chauhāns were driven down the valley to Sajni or Piplod where they established a new seat of the family power. The hill tracts to the south of the Tāpti were held by petty chiefs who traced their descent from Sajni Chauhāns by intermarriage with Korkūs. Northern



Nimār came about this time into the possession of a Rājā of the Bhilāla tribe, and his descendants are still to be found in the chiefs of Bhāngarh, Māndhātā and Selāni.

29. Mālwā was first subdued by the Muhammadans in 1310, and in 1387 its governor under the Delhi empire, Dilāwar Khān Ghorī, assumed independence on the collapse of the empire in the reign of Muhammad Tughlak. The sway of the Ghorī princes, who established their capital at Māndu, on the crest of the Vindhya range overlooking the Nimār basin, was doubtless at once extended over the northern part of the District. In 1433 the second of the dynasty, Sultān Hoshang, took the Gond fort of Kherlā, and must have previously occupied the intermediate District of Nimār. Modern Nimār, however, formed but an insignificant portion of the territory of the Ghorī sovereigns, and would appear to have been even then scantily populated except by aboriginal tribes.

30. At this period a second influx of Rājputs into the District appears to have taken place. And it is a noticeable fact about the Mālwā dynasty that towards the end of its existence a Rājput adventurer became prime minister and filled all the offices with Rājputs under a Muhammadan king, while from the first period of its establishment the army was largely composed of Rājputs.¹ Forsyth recorded² that the chief families of the District traced back the establishment of their *watans* or zamindāris for 18 or 20 generations to the time of the 'Ghorī Shah Bādshāh.' All the country not already held by the Chauhān, Tomar and Bhilāla chiefs, appears to have been parcelled out into *taḥṣās* or estates among the leaders of the immigrant clans. But they occupied an inferior position to that of the earlier established chiefs, contenting themselves with the title of Thākur, while the Chauhāns and Tomars were called Rānī, and the Bhilālas, Rao and Rājā.

¹ Elphinstone's History of India, Appendix, p 768.

² Settlement Report, para 43



1908 -Gazetteer Nimar District Allahabad Vol A (1285)

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ASIRGARH HILL FORT

Remains, Allahabad



31. In 1370 the Tāpti valley was also occupied by the Muhammadans. Malik Rājā Fārūkī, The Fārūkī dynasty a soldier of fortune in the service of the emperor Fīroz Tughlak, received a grant of the yet unconquered districts of Karond and Tālner, which latter appears to have comprised the portion of the Tāpti valley now in the Nimār District. These districts he subdued without trouble, and having sent a magnificent present from his plunder to the king, was invested with the title of Sipah Sālar of Khāndesh. His first stronghold was the fort of Tālner in the Tapti valley; and thence, having acquired in a few years a force of 12,000 horse, he is stated by Firishta to have levied tribute from the chiefs of the Sātpurā hills as far as Garhā Mandlā in the upper Nerbudda valley. He also strengthened his position by a marriage between his son and the daughter of the first of the Ghorī sovereigns of Malwā, and after narrowly escaping extinction at the hands of the independent king of Gujarāt whom he had wantonly provoked, left to his son Malik Nasīr a province ripe for independence in A D. 1399.

32. Malik Nasīr assumed the insignia of royalty and was invested with the title of Khān by the king of Gujarāt, his kingdom being from this time called after him Khāndesh. Nasir Khan conquered Asīrgarh and founded the cities of Burhānpur and Zainābād on opposite banks of the Tāpti. Zainābād was named after Zain-ud-dīn, Nasīr Khān's spiritual preceptor, and Burhānpur after Sheikh Burhān-ud-dīn, a famous saint of Daulatābād. This story is however of doubtful authenticity, according to Forsyth,² as Sheikh Burhān-ud-dīn probably lived at a later date, and though his tomb is shown at Burhānpur, he was really buried at Rozā in the Deccan. The Burhānpur people however say that there were two Sheikh

¹ The following account of the Fārūkī kings was condensed by Captain Forsyth from Firishta's history, and has been reproduced with some alterations.

² Para. 46.



Burhān-ud-dins and that the one after whom the town is named is buried in it. Nasir Khān still further strengthened himself by marrying his daughter to the son of the Bahmani king of the Deccan, but afterwards quarrelled with that prince, and invaded his province of Berār. He was, however, quickly dislodged, and, retreating on Burhānpur, was disastrously routed at the pass of Rohankheda, about twenty miles south of that place. He then fled to the hill fort of Telung (Asirgarh was the nprobably indefensible), and Burhānpur was sacked by the conqueror, Nasir Khān's palace even being destroyed to its foundations. Among the plunder were 70 elephants and some pieces of artillery, then scarce and valuable articles. Nasir Khān reigned 40 years and died in A.D. 1437.

33. The third and fourth Fārukis appear to have passed

Adil Khān Fāruki I. uneventful reigns, which together lasted
20 years. The fifth of the race, Adil

Khān I, was a prince of great energy of character. Under him the Province of Khāndesh is said by Firishta to have attained a degree of prosperity which it had never known with any of its former rulers. He made vassals of all the chiefs of Gondwāna as far as Garhā Mandlā, and repressed the Bhil robbers of the mountains. He strengthened the fortifications of Asirgarh, adding to it the lower fort called Malaigarh, and is reported to have built many fine palaces and a citadel and mosque in Burhānpur. Thus prepared he assumed the title of Shāh-i-Jhārkhand (king of the forests), and withheld the tribute which the Fārukis had till then paid to the king of Gujarāt. The latter proceeded to exact it by force; and the ruler of Khāndesh retreated to Asirgarh, from which he was compelled to agree to the demands of his lord paramount.

34. His successor Daud Khān was rash enough to attack
the king of Ahmadnagar, and had again

The Fāruki kings—
(continued.) to retire to Asir, whence he sought aid
from the king of Malwā. The invading
army on this retired, but Daud Khān was compelled to ac-



knowledge himself the vassal of the Māndu prince. He died in 1510, and was the first of his race buried at Burhānpur, his ancestors having all been entombed at their old capital, Tālner. His only son was poisoned a few days after, and an attempt was made by some of the officers of State to give the succession to Alam Khān, a distant connection of the family, resident at Ahmadnagar. But Mahmūd Shāh, king of Gujarāt, interfered in favour of Adil Khān, grandson of Nasīr Khān,¹ the second Fārūki, and also a grandson of his own on the mother's side; and, coming to Burhānpur with an army, placed him on the throne as Adil Khān II, giving him, moreover, his own grand-daughter, the daughter of Muzaffar Shāh II of Gujarat in marriage. The principal events recorded of his reign are attempts on the part of the same Alam Khān to oust him by the aid of the princes of the Deccan, which were always baffled by the interference of the Gujarāt king. Adil Khān also joined the latter in an invasion of Mālwā, undertaken for the expulsion of the Rājput soldiery of that kingdom, who had seized the Government from the Muhammadan ruler. On this occasion the hitherto impregnable stronghold of Māndu was taken by assault, and 19,000 of the Rājputs were put to the sword.

35. Adil Khān was succeeded in 1520 by his son Miran Muhammad Khān, who was destined to occupy for a short time a higher position than any other of the Fārūkis. In concert with his uncle, Bahādur Shāh of Gujarāt, he invaded and occupied the kingdom of Mālwā; and was ruling at Māndu when, Bahādur Shāh dying without an heir, he was also (by virtue of his father's marriage with the king's sister) crowned king of Gujarāt; unfortunately however he died immediately afterwards on his way to the Gujarāt capital. His brother Miran Mubārik Khān succeeded him in the kingdom of Khāndesh, and assumed the royal title of Shāh.

¹According to the Burhānpur inscription he would be Nāsīr Khān's great-grandson, one king, Kaisar Khān, who is shown there, being omitted by Firishta.



He attempted also to seize the throne of Gujarāt, but the Gujarāti nobles preferred a nephew of their late prince Bahādur Shāh, and repelled the Fārūki, compelling him to take refuge in Asīrgarh, and exacting from him a heavy tribute. During the reign of this prince the first indication occurred of the approaching absorption of the petty kingdoms of the Deccan by the Mughal empire of Delhi. In 1561 the Mālwa king, Bāz Bahādur, was driven from his kingdom and took refuge at Burhānpur; but the Mughal army followed him up and took and sacked the city. On their retreat, however, laden with plunder, they were overtaken by a force got together by the rulers of Mālwa, Khāndesh, and Berār, and cut to pieces on the banks of the Nerbudda. The reign of the next Fārūki king, Miran Muhammad Khān, was one continued disaster. In an attempt to assert his claim to the throne of Gujarāt he was defeated and lost the whole of his elephants, artillery, and camp equipage, while Khāndesh was invaded and plundered. Shortly after, the sovereign of Ahmadnagar attacked him, sacked Burhānpur again, and drove the Fārūki to his usual retreat at Asīrgarh, which he besieged, compelling Miran Muhammad Khān to purchase peace by a payment of four lakhs of rupees.

36. Miran Muhammad Khān died in 1576 and was succeeded by his brother Rājā Ali Khān, who dropped the title of Shāh Bahādur Khān, and acknowledged himself a vassal of the great Akbar. He accompanied the Emperor's son Prince Murād Mirzā in his invasion of the Deccan, and was killed there by the explosion of a powder tumbrel. The fine Jamā Masjid in Burhānpur was built by Rājā Ali Khān, and two inscriptions of the Fārūkis which remain, belonged to the reign of this prince, being inscribed on three long iron one-pounder guns taken from Asīrgarh and deposited in the Khandwā gardens.¹ The inscriptions merely state that they

¹ The third inscription is dated in 1554 A.D. and mentions the king Mubārīk Shāh in whose reign it was constructed.



were constructed and placed in Asīr by Alī Shāh in A.H. 998, or 1589 A.D. One of the guns is a breech-loader on the usual system of mechanism found in the most ancient breech-loading cannon, namely, a removable chamber containing a charge wedged into an open slot in the breech of the gun. The earliest breech-loading cannon known in Europe date from the middle of the fifteenth century and are constructed on precisely the same principle. Rājā Alī Khān was succeeded by his son Bahādur Khān, who inherited little of the wisdom of his father. On Akbar's arrival at Māndu, Bahādur Khān defied him and prepared to hold against him the fortress of Asīr. The siege of the fortress by Akbar's generals the Khān Khānan and Prince Dāniāl Mirzā is described in the article on Asīrgarh. After a long siege Bahādur Khān surrendered, and was taken by Akbar to Lahore where he died. He founded the town of Bahādurpur about three miles south-west of Burhānpur. Thus ended the dynasty of the Fārukis which had ruled Khāndesh for 230 years. They were always under the suzerainty of the kings either of Gujarāt or Mālhwā; and, on the few occasions when they ventured to throw it off, were quickly brought to their senses by an attack which they in no case successfully resisted. Their sole strength lay in the fortress of Asīr, to which they invariably retired when pressed from without.

37 Nimār and Khāndesh were now incorporated with the Delhi empire. Prānt Nimār was included in the Sūbah or governorship of Mālhwā and was divided into Sarkārs Handia and Bijāgarh, and a portion of Sarkār Māndu. Khāndesh, including the southern part of Nimār, was constituted a separate Sūbah. The inhabitants of the country are stated in the writings of Abul Fazl to be Kunbīs, Bhīls and Gonds, the latter of whom 'tamed lions so as to make them do anything they please, and many wonderful stories are told about them.' The country is stated to be well cultivated; but at the same time wild elephants abounded and were



captured both in Handia and Bijāgarh. Khāndesh was even then celebrated for its cloth manufactures. In Burhānpur 'Were people of all nations. It abounded in handicraftsmen.' The city is described as 'covered with dust in summer, and 'in the rains its streets were sunk in mud and slime.' Khāndesh and the subsequent conquests of Akbar in Berār and Ahmadnagar were formed into a viceroyalty under the Government of the prince Danial, who shortly afterwards (A.D. 1605) drank himself to death at Burhānpur. The country was for a time called Dāndesh as a compliment to him, but the old name prevailed in common usage.

38. From Akbar's conquests are doubtless to be dated most of the measures which brought Akbar's administration. about a regular settlement of the country, till then administered by a number of feudal barons under the military domination of the Ghorī and Fārūki kings. Most of these semi-independent chiefs were then reduced to the position of jāgīrdārs or zamindārs (assignees of the whole or a portion of the revenues). The presence of a brilliant court and numerous troops at Burhānpur must have caused an increased demand for food and led to the agricultural occupation of the District by the regular cultivating classes, large bodies of whom are known to have immigrated at this time from Hindustān, the Deccan, and Gujarāt. The principal Bhil and Rājput chiefs of the hill country on the borders of the District were subsidised and constituted the repressers of the hill robbers. The leading Rājput chiefs appear to have been left with much of their old power by Akbar and even to have been treated with high honour and trust by him. The Chauhāns of Sajni do not seem to have lost their feudatory position till about the time of Aurangzeb; and an inscription on the rock of Asīrgarh relates the investiture of Rājā Gopāl of Māndhātā with the title of Alī Vakār ¹ and a Mansab of 5000 horse (the fourth rank in the

¹ Forsyth's reading of Alī Vihār is meaningless and is corrected by Mr. Hīra Lāl to Alī Vakār or 'of high dignity.'



empire after His Majesty), and of his laying the foundation of the main gateway of the present fort when governor of Asirgarh in the year 1602, two years after its capture by Akbar.

39. In 1614 Sir Thomas Roe, ambassador from James I of England to the Emperor Jahāngīr, Events in Burhānpur. 'commonly called the Great Mughal,' arrived at Burhānpur, then governed by the Emperor's son Prince Parwez. According to his account, which is quoted in the article on Burhānpur, the city had not then attained to any great architectural splendour. But as the capital of the frontier province and the base from which expeditions started for the Deccan wars, its governorship was always considered one of the most important posts under the empire. The prince Shāh Jahān, after assassinating his elder brother and rebelling against his father Jahāngīr, was defeated near Burhānpur by an army of the latter under the Rājput Rao Ratan of Harauti. This chief was the seventeenth in descent from the Raisi Chauhān who escaped from Asirgarh when it was sacked by Alā-ud-dīn Khiljī in 1191. For his services on this occasion he was rewarded with the governorship of the city of Burhānpur, near which he was afterwards killed in action. His cenotaph and the remains of a handsome palace in the suburbs still stand as memorials of his rule. In the reign of Shāh Jahān the northern part of the District was transferred from the Sūbah of Mālwa to that of Khāndesh and thus came under the jurisdiction of Burhānpur. The viceroy of the Deccan, afterwards the Nizām, now however began to reside at Aurangābād instead of at Burhānpur.

40. The District and the capital of Burhānpur attained the height of their prosperity during Prosperity of Burhānpur. the reign of Shāh Jahān. The manufactures of calico and gold cloth were large and the cloth was exported to Europe. At this time also were constructed the first of the eight systems of water-works, which at different times have supplied the city with

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water. They must have been highly expensive, and the engineering skill displayed in their design is of no mean sort. The city was over ten miles in circumference. Tavernier visited it in 1641 and 1658 and his description of its cloth industry is quoted in the article on Burhānpur. The existing wall was not at this time constructed and the city extended far beyond its limits.

41. The year 1670 saw the first appearance of the Marāthās in Khāndesh, when Sivaji, being pursued by Daud Khan, governor of Burhānpur, sent one of his officers, named Partāb Rao Gūjar, to create a diversion in his rear. This he did and plundered the country as far as Burhānpur, exacting deeds from the village officers agreeing to pay *chauth* or a fourth of the revenue to the Marāthās, which they duly returned to realise during successive harvest seasons.

In 1684 the Emperor Aurangzeb halted for some months at Burhānpur to organise his great expedition for the final conquest of the Deccan. The description of his camp and army on this occasion is like a chapter from the Arabian Nights¹; but no sooner had he left the city with his cumbrous following than the light and daring Marāthā horsemen turned his flank and plundered Burhānpur for some days with impunity. In 1705 the suburbs of Burhānpur were again plundered, and from this time a large Mughal force was stationed in the city to protect the convoys proceeding to the Deccan.

42. In 1714 Burhanpur was the scene of another bloody battle between Husain Ali Khān, Amīr-ul-umrah, the rebellious governor of the Deccan, and Daud Khān, Sūbah of Burhānpur, in the interest of the Emperor Farrukhsiyar. The former was nearly being defeated, when the day was turned by the fall of Daud Khān, whose body was ignominiously dragged round the city at the tail of an elephant. The Chauth and Sirdeshmukhī of the Sūbah of the Deccan

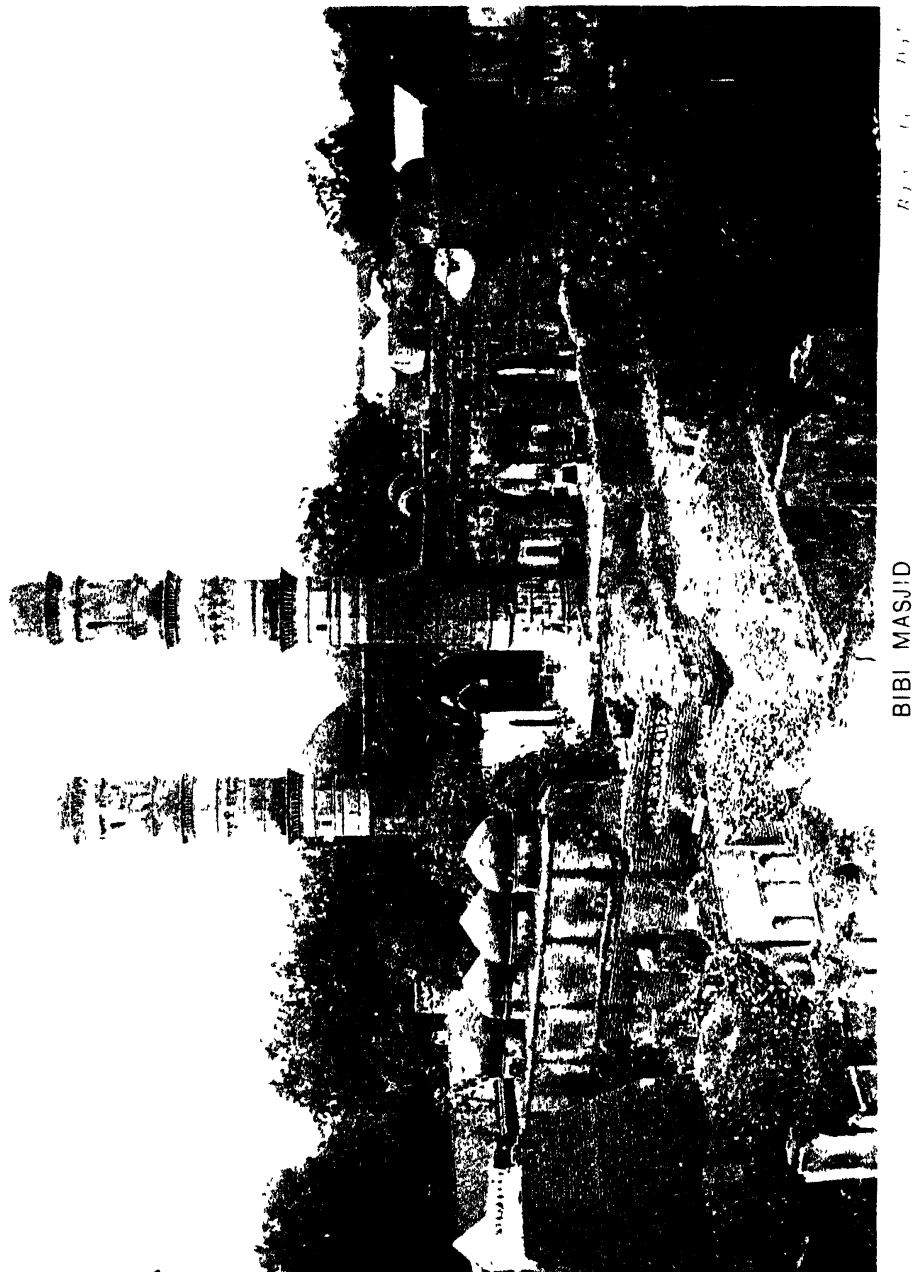
Wars of the Peshwā and the Nizām.

¹ Grant Duff, Vol. I, p. 329.



1908 -Gazetteer Nimar District Allahabad Vol A (1285)

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were formally conceded to the Marāthās in 1716 ; and their agents for its collection began to reside in every district. In 1720 Asaf Jāh Nizām-ul-Mulk seized the government of the Deccan and founded the present Hyderābād State. Asīrgarh and Burhānpur were acquired by bribing their governors. From this time fighting took place between the Nizām's officers and the Peshwā owing to the withholding of Chauth. Whenever this was done, a Marāthā raid or an ' Afat Sultāni ' was made for its recovery. In 1740 by the treaty of Munge Petūm, the Sarkārs of Handia and Bijāgarh, including the whole of northern Nimār, were made over to the Peshwā in jāgīr. In the same year the Peshwā Bāji Rao died at Rāver, a village on the Nerbudda in pargana Beria, where his tomb, a cenotaph of fine variegated sandstone, still stands.

43. Eight years later his equally celebrated rival, the Nizām Asaf Jāh, died at Burhānpur, at the immense age of 104 years. A mausoleum was erected for him, and an assignment of two villages made for its support, but the body was actually interred at Aurangābād. In the quarrels between his sons, the Marāthās took sides and obtained further concessions in Nimār as the price of their assistance, until the whole of the District finally became an appanage of the Peshwā in 1760. Nimār now enjoyed for a time an interval of peace. The Peshwā appointed one Rāmchandra Ballāl Bhuskute as Sūbahdār, and the administration of the District under him appears to have been good.

44 In 1778 the whole of Prānt Nimār was bestowed by the Peshwā in jāgīr on the Marāthā leaders, Sindhia, Holkar, and the Ponnwār, with the exception of three small tracts termed Kasrāwad, Kānapur, and Beria, which were kept by the Peshwā, partly in order that their revenues might be devoted to the support of Bāji Rao's tomb at Rāver and partly no doubt with the view of retaining in the



Peshwā's hands the command of certain roads and fords of the Nerbudda river attached to them. With the same thoroughly Marāthā view of dividing among the Peshwā and the other chiefs the remaining fords of the Nerbudda, the old Mughal Mahāl of Sarkār Bijāgarh, called Banswā, was split up into three parganas, termed Beria, Sanāwad and Selāni; the former of which as already stated was retained by the Peshwā, while Sanāwad became Holkar's and Selāni Sindhia's. The District enjoyed a period of 40 years of tranquillity and largely recovered from the state of prostration to which the wars of the Mughals and Marāthās had reduced it.

45. In 1800 however occurred the rise of Holkar's house and the commencement of the eighteen Wars of Holkar and Sindhia, years of rivalry between that prince and Sindhia, which was still remembered in Nimār as 'The time of trouble' when Forsyth wrote. In 1802 Holkar, after ravaging Sindhia's territory in Mālwa, fell on Nimār with his cavalry and laid it completely waste.¹ Khandwā, then an opulent town, was reduced to ashes, and Burhānpur was only saved by the payment of a heavy ransom. In February 1803, after being completely defeated by Holkar at Poona, Sindhia returned to Burhānpur and collected an immense army preparatory to the war which the Marāthā confederacy was then meditating against the British. He camped for four months in the pargana of Zainābad along the course of the channel constructed for the supply of water to the Ahū-Khāna garden. The channel was at that time perfect and its course fringed with fine trees. The Zainābad pargana was ruined, Forsyth states, in this year, the horses and bullocks grazing at large over the crops, while the lawless soldiery practised every kind of oppression. An anecdote was told of a trooper who wanted some plantains from a patel's garden, and on being refused drew his sword and cut off the head of the patel's son. This

¹Malcolm's Memoir of Central India.



act so enraged the people that they held a meeting and vowed to abandon all garden cultivation, as it only led to their plunder: a resolution, Forsyth states, to which they had adhered even up to 1867, there being hundreds of abandoned wells and only a few acres of irrigated land in the tract. It was also said that Sindhia's elephants trampled in the water-channel where it ran underground near the Utaolī river and that water had never flowed in it since. The water-supply thus failing, Sindhia is said to have dug and lined a huge *baolī* (well) near the village Sirsodā, in one day, each of his troopers bringing a stone from the neighbouring hills, while the infantry made the well. On the top of all this came a failure of the rains in 1803 and a terrible famine, by which the five parganas of the Tāpti valley were nearly desolated. But the famine was caused by war as much as by drought. In May 1803 Sindhia moved south to join the Marāthā confederacy against the British, and in October, after the battle of Assaye, a force under Colonel Stevenson took possession of Burhānpur, Asīrgarh and their dependent territory without trouble. Two years afterwards, however, these places were returned to Sindhia under the treaty of Surjī Anjangaon.'

46. Although all the principal powers were now at peace with each other, unhappy Nimār was allowed no rest. The Pindāris, who had during the war attached themselves to one or other of the contending sides, now established themselves on their own account; and the main body of them, under the famous Chitu, took up their headquarters in the forest tract lying to the north of the Nerbudda between the river and the Vindhyan hills. Though professing to be a 'Sindhia Shāhi' or follower of Sindhia (in contradistinction to the Holkar Shāhi Pindāris) he distributed his favours with great impartiality over the territories of Sindhia as well as others; and until the extinction of these bands in 1818, Nimar may be said from this time to have never had one day's

¹ Aitchison's Treaties No. LXIV.



immunity from plunder and devastation. The more regular followers of Sindhia and Holkar, who from the poverty of their employers were always in arrears of pay and were quartered on the country, also frequently made inroads on each other's territory, though there was no political warfare between them; and the evil was aggravated by the destitution produced among the originally peaceable inhabitants, which led them to form plundering bands of their own. Thus the Bhilāla chiefs of Bakhatgarh and Selāni on the Nerbudda, whose lands had been devastated by the Pindāris, put themselves at the head of their retainers, and, being joined by numbers in similar case, became even more dreaded plunderers in Nimār than the worst of the Pindāris. The Bhil and Korkū tribesmen, too, who inhabited the surrounding hills, sallied forth from their fastnesses and added to the long catalogue of robbers. At this time, if not before, every inhabited village was furnished with a masonry or earthwork fort, and many with a complete wall round them besides. The villages held by the descendants of the old Rājput feudal chiefs were those which seem to have best ridden out this stormy period. Most of them had already substantial forts, and had originally been located on the most defensible spots, while their inhabitants had by nature more stomach for fighting than the quiet Gūjars and Kunbīs. All the cultivators crowded into these fortified places, cultivating only their lands and those of adjoining villages. Minor inroads were often beaten off, and there are few of these villages which are not the subject of a number of yarns of Pindāri and Muāsi fights. When a force too strong to be resisted made its appearance, the pargana officer usually made terms to save the villages from destruction by the payment of blackmail, which was levied rateably from all the cultivators, the zamīndārs sometimes, if report speaks the truth, sharing the plunder themselves. Fourteen times in the ten years before the pacification in 1819 was blackmail thus levied in the Khandwā pargana, chiefly by Holkar's officers, though



not then openly at war with Sindhia. Another disturber of the peace of Nimār at this time was the Killedār of Asīrgarh, one Yashwant Rao Lād. He became Killedār in 1803, and appears to have thrown off all but nominal allegiance to Sindhia, and to have allied himself with the Pindāris to commit every sort of atrocity. Asīr pargana had always been devoted to meet the expenses of the fort, but this proving insufficient the Lād appropriated also parganas Bhāmgarh and Mundī. The Bhuskute, the Sirmandloi of the District, had also long been jealous of the ancient Rājput hereditary zamīndārs, and thought this period of general anarchy a favourable opportunity to render his own the sole zamīndārī *watan* in the District. He therefore incited Yashwant Rao Lād to attack them in their forts. The principal zamīndārs, including the Rao of Bhāmgarh, the Rānā of Punāsa, and the Thākurs of Jamlī and Ghāti Kheri, were accordingly burnt out of their forts by the Asīr troops, though not without hard fighting and considerable slaughter.

47. In 1814 Sindhia ceded to the Pindāris five parganas to the north of the Nerbudda, but this only increased their audacity and their depredations now fell chiefly on the territory of the British and their allies. In 1817 Lord Hastings determined to extirpate the Pindāris, and Sindhia, Holkar and the Peshwā entered into engagements binding them to give assistance. They had however already made a secret compact for another war against the British and this resulted in the outbreaks at Poona and Nāgpur, necessitating the withdrawal of the major part of the British troops concentrated against the Pindāris. Sir John Malcolm and Colonel Adams, however, pressed on with small columns against their headquarters, and on the approach of troops, the cowardly robbers broke and fled in all directions. They were cut up by the British or by the exasperated people whom they had oppressed so long. The famous Chitu, or as he grandiloquently termed himself 'Nawāb Mustakir Jang,' abandoned his



stronghold without a blow, and after many wanderings took refuge with the Killedār of Asīrgarh, Yashwant Rao Lād, early in 1818. In June of the same year he left Asīrgarh to join the fugitive Nāgpur Rājā, Appa Sāhib, in Pachmarhī, but being driven thence by British troops, the two returned to Asīrgarh in October. In the meantime the last of the Peshwās, Bāji Rao, beaten in every quarter, had also taken refuge in Nimār, where on the 3rd of June he surrendered to Sir John Malcolm at Metāwal on the western border. Chītu had again left Asīrgarh and taken to his old haunts to the north of the Nerbudda, where being tracked up like a hunted beast by the print of his horse's hoofs, he was devoured by a man-eating tiger in the Sitāban jungles, only a few rags and bones remaining to show how he had met his fate.

48. Appa Sāhib was still protected in Asīrgarh and the
Sieg of Asīrgarh. castellan, acting under secret instructions from Sindhia, refused to obey that chief's ostensible order for its surrender. It was determined to take the fort, though Sindhia pleaded hard to save it under the plea that he was unwilling that the popular belief in its impregnability should be exploded. The siege however was undertaken and is described in the article on Asīrgarh. It lasted from the 13th March to the 9th April and during its progress an accidental explosion in a battery caused nearly a hundred casualties to the British. On the latter date the fortress was peaceably surrendered, but Appa Sāhib was found to have escaped to Burhānpur in the disguise of a religious mendicant, and he eventually fled to Rājputāna.

49. The war was now over and tranquillity was soon
End of the war and restored under the firm and judicious
acquisition of the Dis- rule of the Governor-General's Agent
trict. Sir John Malcolm. In Nimār the
British retained only the Peshwā's parganas of Kasrāwad, Kānapur and Beria with the fort of Asīrgarh and a tract of 17 villages attached to it for the maintenance of the garrison, which was known as Tappā Satrābasti. A force of police



HISTORY.

41

was placed under the pargana zamīndārs and the plundering Bhils were entertained on various kinds of duty. The Girasia chiefs of Selāni and Bakhatgarh were induced to refrain from outrage by being entertained in the local Sebandī force, and received assignments by engagement with Sindhia and Holkar in lieu of the *tankā* (black-mail) amounting annually to upwards of Rs. 13,000, which they had till then levied from the surrounding Districts. In 1823, as this assignment, for which the British were responsible, had not been paid, five parganas ¹ of Sindhia's Nimār were made over to us for management and these were followed by the remaining parganas ² in 1825, with the exception of Burhānpur city and three villages attached to it. A sum of Rs. 30,000 was deducted for expenses of management and the remainder of the revenue was paid over to Sindhia. This arrangement proved a losing one for us, and in 1844, by the treaty exacted from Sindhia's ministers after the battle of Maharajpur, Nimar was held from that time for the payment of the Gwalior contingent.

50. From the time of the cession up to 1864 Nimār was managed under the Governor-General's Agent at Indore by a succession of officers, all belonging to the military service. The headquarters station was fixed at Mandleshwar, a place convenient enough for the small Kānapur-Beria tract, but much isolated from the rest of the District. The administration of the District for the first twenty years of our rule was marred by the attempts, made of course in perfect good faith, to raise from the District a much higher revenue than it could possibly pay. This mistake was at length realised and from 1846 moderate assessments were imposed. The revenue management of the District was about this time taken over by the Government of the North-Western Provinces, and it was fortunate in obtaining two excellent

Early British administration.

¹ Dhurgaon, Barwai, Selāni, Punāsa, Khandwā.

² Asī, Bhāmgarh, Mundi, Biloiā, Atod, Piplod.



District officers in Captains Evans and Keatinge. Their exertions towards the material improvement of the District, as testified by their roads, iron-works, bridges, schools, *saraïs* and other public buildings led Sir R. Temple when reporting on Nimār in 1869 to say:—‘I have never yet seen any District in which so much have been done by the civil authorities alone for public works as Nimār.’

51. Though the Pindāris were extinguished as a body in 1819, one of their leaders, named
A famous dacoit. Sheikh Dullā, continued for the next eight years an Ishmaelitish existence in Nimār and the neighbouring Districts. His name was remembered by the people as well as Chītu’s in Major Forsyth’s time and various stories were related of him. He was popularly supposed never to have dismounted from his black mare even at night and to have had the power of changing himself and mare into a sāmbar or *nūlgai* when necessary. On one occasion, with only four sowārs, he forced one of the gates of Burhānpur and plundered a portion of the city. A local saying about him still known at the present time is—

Nūhe samān aur upar Allah

Aur bāh men phire Sheikh Dullāh.

Or ‘God is above and the earth beneath, and Sheikh ‘Dullā wanders at his will between.’ In 1824 he had collected a force of 600 men in the Piplod forests with the object of raising a movement in favour of the dispossessed Rāja Appa Sāhib. Troops took the field against him and though he evaded any engagement his force melted away. He disappeared for a time into the Nāsik forests, but returned to the Tāpti jungles in 1825 with a few followers and plundered at intervals with much impunity, until in 1828 he was killed in Gaugrā of Berār by the treachery of a follower. The Bhils of the Asir hills also gave a great deal of trouble in the early part of our rule, until their principal chiefs or Naiks were captured, and employment was found for many of them in the Nimār Bhil corps. This corps



was raised in 1819 and consisted of 100 sowārs, 50 matchlockmen and 250 bowmen with officers in proportion. Captain Outram, whose name is indelibly associated with the reclamation of the Bhils, was for a short time in charge of the District.

52. In 1857 Captain Keatinge, an officer who afterwards obtained the Victoria Cross and officiated for a short time as Chief Commissioner of the Province, was in charge of the District. His only troops consisted of some Bhil irregulars, while Burhānpur was held by a garrison of Sindhia's and Asīrgarh by a detachment of the Gwalior contingent. The following account of the events in Nimār is abridged from Captain Keatinge's report of them.¹ The year 1857 opened by a general distribution of small cakes, which were passed on from village to village. At the time they appeared in Nimār, they were everywhere brought from the direction of Indore. That city was at this time undergoing a severe visitation of cholera, and it was believed by the Nimār people that the cakes of wheat were despatched from Indore, after the performance over them of incantations which would ensure the pestilence accompanying them. This habit of passing on certain holy and unholy things was not unknown in Nimār, Captain Keatinge stated. When small-pox broke out in a village a goat was procured, a cocoanut tied to its neck, and it was taken by the watchman to the first village on the road to Māndhātā. It was not allowed to enter the inhabited part, but was taken by a villager to the next hamlet, and so passed on without rest to its destination. During April and May the cultivators at Barwai and Dhurgaon refused in combination to continue holding their land unless Government rescinded some rules of forest conservancy which had been enforced with a view to stopping the reckless waste of timber. They proceeded to Indore with their grievance, but were pacified by a temporary arrangement made by

¹ Quoted in Forsyth's Settlement Report, para. 103



Captain Keatinge. When outbreaks occurred at Nīmach and Nasirābād, it was felt that Nimār was threatened and the old native fort constituting the jail building was put into some state of defence. The treasure was removed to it and it was appointed a general place of rendezvous. A detachment of Bhil corps and the police horse and foot were told off for service in the event of a disturbance. The District remained quiet till news arrived of the mutiny of the 1st Hyderābād Cavalry at Aurangābād, accompanied by a report that they were marching north through Burhānpur. Captain Keatinge at once proceeded to the pass of the Kati Ghāti where the road from Bombay passes through the Sātpurā hills, collecting a force of 400 police from all the stations. The pass was so narrow that he found no difficulty in putting a gateway in it; and terraces, giving cover to musketry defenders, were carried along the hillside so as to make the post a most difficult one to force. An old gun which lay in the fort of Khandwā was brought up and mounted on cart-wheels. Captain Keatinge remained at Kati Ghāti watching the garrison of Asīrgarh, which he knew to be conspiring for an outbreak with Sindhia's troops at Burhānpur. When the news of the Mutiny at Mhow and the massacre at Indore was received on the 2nd July, the Europeans at the headquarters of Mandleshwar considered it too dangerous to remain there, and Captain Keatinge, meeting them on their retreat, sent them to the fort of Punāsa. The mutineers from Mhow, however, marched northwards and shortly afterwards a detachment of Bombay troops arrived at Asīrgarh and disarmed the disaffected garrison, when all the Europeans migrated there from Punāsa. In July a column of Bombay troops from Aurangābād marched through the District, and all apprehension of a local outbreak ceased. The Mālwa Bhil corps, Captain Keatinge wrote, while showing no signs of treachery, and behaving throughout in an orderly and obedient manner, did not on the other hand display any sufficient spirit or bravery to entitle them to mention.



53. In November 1858 the rebel leader Tantia Topi,
Incursion of Tantia Topi. hunted from Central India and foiled in his desperate attempt to raise the Deccan, suddenly arrived in Nimār by the route of the Tāpti valley. His army, starving and foot-sore, though with plenty of plunder and marching at an astonishing rate, amounted to some 10,000 or 12,000 men. There were no troops to oppose him and in his progress through the District he burnt the police posts and other Government buildings at Sendwal, Piplod, Khandwā and Mokalgaoon, escaping again to Central India by Khargond and the Chikaldā ford of the Nerbudda. A good deal of damage to life and property was done on his route; but no sign of sympathy with him was shown in the District.

54. By the treaty of December 1860 all the parganas
Cession of the District. which had been under management since 1824-25 were transferred to the British in full sovereignty, and in addition the city of Burhānpur with the parganas of Zainābād and Mānjrod in the Tāpti valley were ceded and added to the District. The Chāndgarh pargana, ceded by the same treaty, was handed over by the Bhopāl agency in 1862, and in May 1864 the District was transferred to the Central Provinces, having been very nearly annexed to the Bombay Presidency instead. The headquarters were immediately removed from Mandleshwar to Khandwā, as offering a central position on the line of railway. In 1868 the parganas of Kasrāwad, Dhurgaon and Barwai were made over to Indore in return for some lands held by His Highness the Holkar in the Deccan. This change, Forsyth records, was highly unpopular with the people concerned. Details of the recent transfers from Hoshangābād will be found in the Chapter on Statistics Population.

55. The period from 1878 to 1889 was marked by the
Tantia Bhil. career of the notorious dacoit Tantia Bhil, whose story resembles that of



Robin Hood. Tantia was born in Nimār in about 1844 and when he was 30 years old was arrested for the first time and imprisoned for a year for bad livelihood. He then took to committing petty thefts, and subsequently kidnapped a patel's brother and obtained a ransom of Rs. 100 for him. He was arrested and imprisoned in the Khandwā jail in 1878, but escaped after three days' confinement and then began his career as a leader of dacoits, which lasted for more than ten years and made his name known throughout India. In 1880 about 200 of his followers were captured and sentenced, but a few of them escaped from the Jubbulpore jail and returned to Nimār and this gave fresh courage to the remainder of the band. Tantia now extended his operations to the Indore State and the Ellichpur and Hoshangabād Districts, and concerted measures under the direction of Sir Lepel Griffin, Agent in Central India, were taken for his capture, but with complete want of success. A reward of Rs. 5000 was set on his head. He had obtained complete ascendancy over the Korkūs and others of the lower classes by posing ostentatiously as the friend of the poor. He distributed the proceeds of his robberies among them and paid liberally for food or information supplied, and various stories are told of his exploits and of his habitual kindness to women and children. On one occasion he beat a Brāhman nearly to death to extract Rs. 100 from him and then returned him a rupee for charity. He gave money to many poor people for the marriage of their daughters, and was generally known to them as Tantia Māmu or 'Uncle Tantia.' At length he grew tired of being hunted and paid more than one large sum to officials who promised to procure him a pardon. He was finally decoyed to a meeting by an officer of the Indore army, having been promised according to his own account that the terms of his pardon would be arranged there, and was captured by ambush. He was conveyed to Jubbulpore and tried and hanged in December 1889. Crowds of people flocked to every station on the journey to see him



and so much sympathy was excited for him that the Nāgpur Bar submitted an appeal on his behalf to the Chief Commissioner.

ARCHÆOLOGY.

56. The District is rich in antiquarian remains, which are described in detail in the articles on Asīrgarh, Māndhātā, Burhānpur and Khandwā. Asīrgarh is one of the oldest forts in the Province and contains a graceful little mosque with cloisters, built on the pattern of the Jamā Masjid at Burhānpur. Remains of forts also exist at Bhāmgarh, Burhānpur and Khandwā. A large gun, cast at Burhānpur in 1667, lay till recently uncared for on the ramparts of Asīrgarh, but has now been removed to Government House, Nāgpur. The metal of which it is composed contains a large proportion of copper, and is perhaps the Ashta dhāt or amalgam of eight metals, including silver and gold.¹ Its length is 12 feet 9 inches and the diameter of the bore $8\frac{1}{2}$ inches. The weight cannot be less than seven tons. It is elaborately ornamented in relief with Persian inscriptions and scroll-work. The island of Māndhātā in the Nerbudda is a famous place of pilgrimage and contains one of the twelve most celebrated *lingas* of Siva. Among its many shrines, the deserted temple of Siddhnātha or Siva Victorious on the hill in the island, must have been, when intact, a strikingly graceful and imposing structure, and even in its present ruined state retains some traces of its former beauty. Two of the stone elephants, which supported the plinth, have been placed at the door of the Museum in Nāgpur. The two mosques at Burhānpur, the Jamā Masjid and Bibi Masjid, were built in the sixteenth century by Fārūki kings and are the best specimens of Muhammadan architecture in the Province. The remains of the old system of waterworks, the enclosing wall, and the tombs are the other chief architectural remains of this city,

¹Forsyth's Settlement Report, para. 92, footnote.



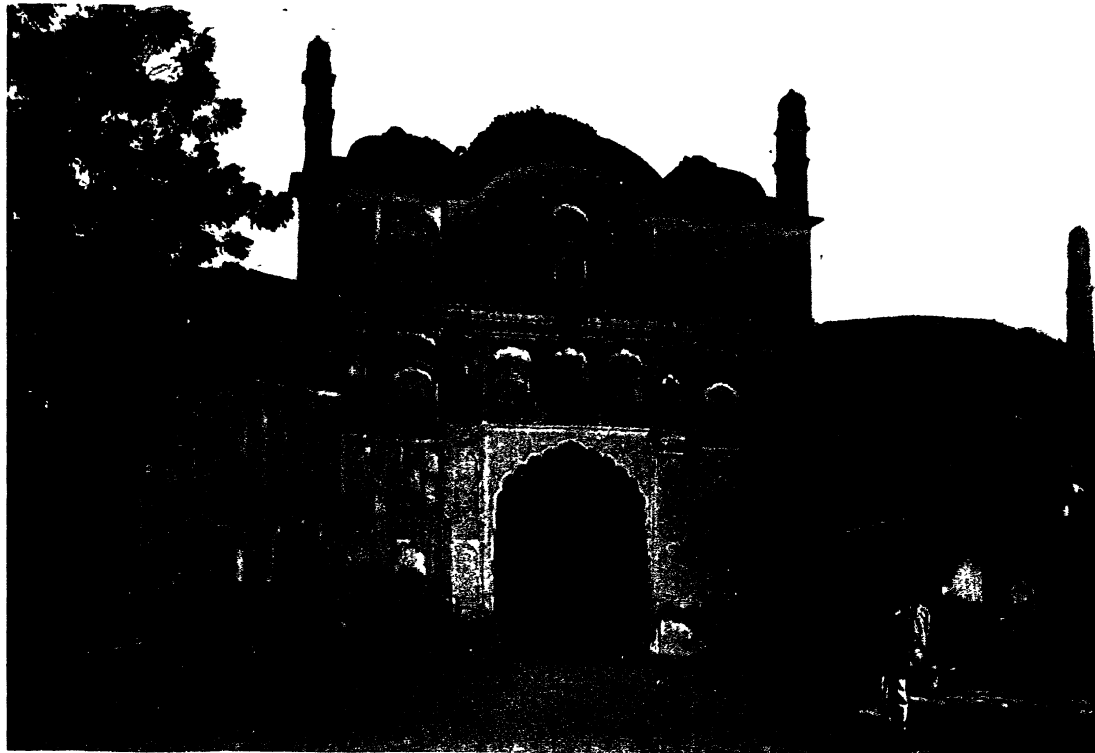
the only one of first-rate historical importance in the Central Provinces. Some fragments of finely glazed pottery were discovered in excavations of the ruined buildings, but these have all been removed. Khandwā has the remains of several Jain temples.

57. Inscriptions exist in several places. On the rocks and buildings of Asīrgarh are a number of records of its sieges and the construction of its buildings. A Sanskrit inscription in the Jamā Masjid at Burhānpur gives the genealogy of the Fāruki kings. At Mandhāta three sets of huge copper plates of the Mālwa kings have recently been discovered, one of which weighs 27 lbs. The oldest is dated in A.D. 1055-56 and they all record grants of villages in the vicinity to Brāhmans. At Khandwā three old iron guns now resting in the public gardens give the names of two of the Fāruki kings.



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CITY GATE, BURHANPUR

Burhanpur, Central Prov.



CHAPTER III.

POPULATION.

STATISTICS OF POPULATION.

58. The area and population of the District in 1901 were 3929 square miles and 327,035 persons respectively. In 1904, 38 villages with an area of 51 square miles and a population of 2580 persons, together with 293 square miles of Government forest, were transferred from Hoshangābād District to the Harsūd tahsīl. The revised figures of area and population are 4273 square miles and 329,615 persons. Nimār now stands eighth in point of area and sixteenth in population among the Districts of the Central Provinces and Berār. The District is divided into three tahsils, Khandwā lying to the north-west, Harsūd to the north-east and Burhānpur to the south. The figures of area and population of the three tahsils are shown below:—

	Area.	Population.
Khandwā ...	1871	181,684
Burhanpur ...	1138	92,933
Harsūd ...	1264	54,998

Khandwā is thus the largest tahsīl in respect both of area and population. The density of population is 77 persons per square mile as against 120 persons for the Central Provinces and Berār. Nimār is more sparsely populated than any Districts except Mandlā, Betūl and Chānda. Excluding the towns, the rural density is only 70 persons per square mile, and the population of Burhānpur town is 36 per cent. of that of the whole tahsīl. Harsūd tahsīl has only 44 persons to the square mile. In 1905-06 the proportion of cropped area per head of population was nearly $2\frac{1}{2}$ acres, being exceeded only in the Yeotmāl, Wardhā, Buldāna and Akolā Districts. In general the cropped area is

H



largest in proportion to the population in Districts where cotton and juār are the staple crops, and smallest in those where rice is principally grown. But this affords little or no criterion of the intensive character of the cultivation, because it is precisely in the Districts mentioned above that it is most carefully carried on. Wardhā and Berār rely largely on a temporary influx of labour for cotton picking ; and though this is also the case in Nimār to some extent, it is nevertheless the case that at present the supply of labour is inadequate, and owing to the large profits yielded by cotton the expansion of cropping has outstripped the growth of population. If this prosperous condition of agriculture should continue, there is ample scope for increase of population.

59. The District contains two towns and 1251 villages, of which 331 are uninhabited. At the census, Asīrgarh, being a cantonment, was counted a town, but the garrison has since been removed. The number of villages is continually increasing as forest tracts are settled on the ryotwāri system. In 1906 there were 108 forest and 306 ryotwāri villages. At the census 27 villages contained between 1000 and 2000 persons, and 11, besides the towns, more than 2000. In 1901, the urban population was nearly 53,000 persons or about 16 per cent. of that of the District. Nimār has a larger proportion of urban population than any Districts except Nāgpur and Jubbulpore. Burhānpur (33,341) is the sixth town in the Province in size. Its former importance has largely vanished, but it continues to increase though at a slow rate. Khandwā (19,401) is the tenth town in the Province. Its population has largely increased in recent years and its present prosperity is likely to continue. Besides the towns the following 11 villages contained more than 2000 persons in 1901 :— Ahmadpur (2134), Barur (2519), Bhāmgarh (2034), Mundī (2132), Pandhāna (4326), Sihāda (2118), Aimāgird (2163), Bahādurpur (2408), Bambhāra (2356), Ichhāpur (2996) and Shāhpur (4354).



60. A census of the District has been taken on five occasions, but its area has undergone considerable change since 1866, when the first enumeration was made. In 1868 the tāluks of Kasrāwad, Dhurgaon and Barwai were ceded to Indore. In 1881 the population was 252,000 persons on the area of 1901, and showed an increase of 13 per cent. on that of 1872. The increase was mainly due to immigration, the natural growth being very small, owing to severe epidemics of cholera in 1872 and 1878. In 1891 the population was 253,000, the increase during the decade being 9 per cent. The average annual birth-rate during the decade was 42 per mille or slightly higher than the Provincial figure, and the death-rate 36 as against the Provincial rate of 32. In 1896 an area of 571 square miles, containing 32,458 persons, being the Charwa tract of the Hardā tahsil, was transferred to Nimār and the new Harsūd tahsil was constituted; an area of 349 square miles with 19,960 persons being also transferred from Khandwā to Harsūd. In 1901 the population was 327,000 persons, showing an increase of 41,000 or 14½ per cent. on that of the same area in 1891. The increase was more than 20 per cent. in the rural area of Burhānpur and the Harsūd tahsil, probably on account of the planting of ryotwāri colonists there. During the decade the District was slightly distressed in 1896 and 1897, and experienced a severe famine in 1900. The average annual birth-rate during the decade was 41 per mille and the death-rate 46, both figures being considerably higher than the average for British Districts. The increase of population was principally due to immigration, a net increase of 5000 persons from Berār, 13,000 from Central India, and 6000 from Bombay, being obtained by a comparison of the Birth-place Tables of 1891 and 1901. The immigration occurred principally in the famine of 1900, when there was a large influx of starving wanderers. As the death-rate during the decade was higher than the birth-rate, the deduced population



showed a decrease and the difference between this and the actual census population was no less than 56,000. During the six years from 1901 to 1906 inclusive the excess of births over deaths was 23,000, and the deduced population at the end of 1906 was 352,000. It is probable also that there has been some immigration and that it is really larger.

61. The proportion of population returned as born within

the District in 1901 was just over 71
Migration. per cent., this figure being the lowest in

the Province. Of the 94,000 residents of Nimār born outside the District, the majority came from Hoshangābād (31,000), Central India (21,000), Bombay (16,000), Berār (7000) and the United Provinces (7000). The large immigration from Hoshangābād is not real, being principally due to the transfer of territory in 1896. Only a very small number of persons born in Nimār were enumerated in other Districts.

62. The following paragraphs on diseases are principally

**Diseases. Cholera and
small-pox.**

taken from a note kindly furnished by Colonel Banatvala, I.M.S., Civil Surgeon of the District. Cholera has seldom been absent from the District since 1870, and severe epidemics causing about 1000 deaths have occurred in seven years between 1870 and 1906. Only in seven years during this period have the people been entirely free from the disease. In 1878 nearly 3000 deaths were recorded and in 1900, a famine year, more than 3000. The veneration in which the shrine of Onkār Mandhātā is held by Hindus, especially those living in Central India and Rajputana, conduces to the spread of epidemic disease borne and propagated by the pilgrims resorting to it. Small-pox was formerly almost endemic, the number of deaths caused by it having been above 100 in nine years between 1870 and 1896. In 1872 more than 1000 deaths were recorded. 'During the decade from 1896 to 1905', Colonel Banatvala remarks, 'the total number of deaths was 480, of which 385 occurred in the two years 1900 and 1905. The District is



STATISTICS OF POPULATION.

53

‘ so well protected against small-pox that the ratio of mor-
‘ tality from it, one-seventh per mille, is inappreciable. The
‘ average annual proportion of persons protected by vaccina-
‘ tion during the above ten years was 47 per mille.

63. ‘ Among minor epidemic diseases are measles and
Other diseases. ‘ chicken-pox, which generally appear
‘ about the same time as small-pox
‘ and influenza.

‘ Among ordinary diseases fever ranks first in point of
‘ mortality, the average ratio per 1000 for the years 1896—
‘ 1905, being 32. That the large majority of them are mala-
‘ rial in nature there is no doubt; but a certain proportion
‘ must be put down to typhoid and other unclassified fevers and
‘ also to pneumonia. As regards pneumonia the incorrect
‘ classification is due to the agency for registering deaths
‘ being untrained. The heaviest mortality under the head of
‘ “ fevers ” has been during the years of scarcity and famine
‘ in 1897 and 1900, when the ratio per 1000 of population
‘ rose to 41 and 59 respectively.

‘ The average urban mortality from fever during the
‘ years mentioned was 22 per mille as against 33 in the rural
‘ area. The higher death-rate in villages as compared with
‘ towns is easily understood. Dark, ill-ventilated houses,
‘ narrow lanes, and the complete absence of drainage, with
‘ water lodging near each house, all tend to the development
‘ of mosquitoes. Dysentery and diarrhoea are especially pre-
‘ valent in the famine years, but in ordinary seasons do not
‘ cause much mortality. The number of cases of typhoid
‘ fever is steadily increasing, but this is due to the greater
‘ care exercised in diagnosing it. Plague appeared in epide-
‘ mic form in 1902, being imported from Khāndesh. In 1903
‘ and 1904 the deaths were 2713 and 2303 respectively or at
‘ the rate of 8 and 7 per mille of population. The three
‘ subsequent years witnessed less severe epidemics. The
‘ villagers recognise that rat mortality is generally the
‘ precursor of an epidemic, and readily remove to huts



‘ outside the village on the first signs of such an event
‘ occurring.’

At the census of 1901 a total of 711 blind persons, 134 lepers and 47 insane were recorded. All these diseases are comparatively common in Nimār as compared with other Districts.

64. In 1901 a proportion of $67\frac{1}{2}$ per cent. of the population was supported by pasture and agriculture as against the Provincial figure of 73 per cent. This figure is rather higher than might have been expected, in view of the existence of a large community engaged in trading and carriage. But the census of 1901 was taken at an unfavourable period, when commerce was much depressed, and the factory industry has also greatly developed since that time. Occupations classed under ‘ Textile fabrics and dress’ supported a total of 20,000 persons or 6 per cent. of the population. Of these more than 2000 were engaged in the silk industry and about 2000 in the gold and silver lace handicraft of Burhānpur. Cotton hand-weavers and factory hands numbered 12,000. About 5000 persons were supported by banking and moneylending, and 3000 by carriage and transport, of whom 1600 were railway servants. Persons engaged in religious services with their dependants numbered more than 2000, and there were 277 medical practitioners without diploma.

65. The prevailing language is a dialect of Rājasthāni Hindī called Nimāri after the locality.
Language. The This is spoken by more than 50 per cent. of the population. The following notice of it is taken from the volume on Rājasthāni in the Linguistic Survey of India now under publication, of which by the kindness of Dr. Grierson the writer has been supplied with an advance proof. Nimāri is a form of the Mālwi dialect, but it has marked peculiarities of its own, due to the proximity of Gujarāti, Bhili and the Khāndeshi form of Marāthi. The principal



peculiarity in pronunciation is the change of every long *e* which occurs in Rājasthāni to *a*. Thus the sign of the agent case is *na*, not *ne*, and of the locative *ma*, not *me*. So *aga* for *age*, before, and *rahach*, he remains. Nimāri is not fond of nasal sounds and frequently drops them. Thus *dāt* not *dānt*, tooth. As in Mālwi aspirates are frequently dropped, as *hāt* for *hāth*, a hand; *bhūko* for *bhūkho*, hungry. The letters *l* and *n* are interchanged, as *līm* for the *nīm* tree. The letter *j* is often interchanged with *ch*. Thus 'he goes' is both *jāwaj* and *jāwach*. Strong masculine nouns in *o* form their oblique form in *a*, as in Mālwi. Thus *ghodo*, a horse, *ghodā ko*, of a horse. To form the plural the termination *nā* is added to the oblique form of the singular. Thus *ghodānā*, horses, *ghodānāko*, of horses; *betī*, a daughter, *betīnā*, daughters. When no ambiguity is likely to occur, this *nā* is often omitted. The instrumental ablative particle is *sī* or *sū* for *se*, as *betān bāp sī kahyo*, the son said to the father. The influence of the Bhil dialects and of Khāndeshī is most evident in the conjugation of the Nimāri verb. The present tense of the verb substantive is *chhe*, which (like the Khāndeshī *se*) does not change for number or person. The past tense of the verb substantive is *tho* (*thā*, *thī*) as in Mālwi. The future, as in Gujarāti, has *s* for its characteristic letter, as *mārīs*, I shall strike, *mārsā*, we shall strike. The infinitive ends in *nū*, as *mārnū*, to strike.

66. The Mālwi dialect of Rājasthāni is spoken by the people of the Harsūd tahsil or 13 per cent. of the population. Mālwi has relations both with Mārwarī and Jaipurī. It forms the genitive by adding *ko* as in the latter language, while the present tense of the verb substantive follows Mārwarī and is *hūn*, not *chhūn*. The past tense of the verb substantive is formed on independent lines and is *tho*, thus closely agreeing with Western Hindī. The future of the finite verb is formed from the simple present by adding *gā*, which (like the Mārwarī *lā*) does not change for number or gender. The



imperfect tense is formed by adding the past tense of the verb substantive to the present participle as in Hindustāni, and not by adding it to a verbal noun in *e* or *ai* as in other Rājasthāni dialects. Mālwī alone among the Rājasthāni dialects uses *ne* exactly as in Western Hindī. Thus *okā bāpne jabāb diyo*, his father replied. The Mālwī of Hoshangābād is very corrupt, being much mixed with Bundelī and Nimārī.

67. Marāthī, Gujarāti and Urdū are the principal languages of the Burhānpur tahsil. Other languages. Marāthī is spoken by 46,000 persons or 14 per cent. of the District population, most of whom use the Khāndeshī dialect. The language of about 13,000 persons or 5 per cent. of the District population is Gujarāti; these are the Gūjars and sections of the Kunbīs, Telis and other castes, who are immigrants from Gujarāt; they generally also speak Marāthī fluently. A number of the Gūjars use a caste dialect known after them as Gūjari, which is classed under the Rājasthāni language. Some 14,000 Muhammadans, principally residents of Burhānpur, speak Urdū. Bhili is returned by 11,000 Bhils or about half the total number of the tribe in the District, and Korkū by 17,000 persons, amounting to rather more than half the strength of the Korkūs. Bhili is a corrupt dialect like Nimārī, based on Gujarāti and described by Dr. Grierson as an eastern Gujarāti. The Bhils are usually classed as a Mundā race and hence their language has hitherto been considered as belonging to that sub-family. It is not improbable that they did once long ago speak a Mundā language, for their vocabulary has a very small residuum of words which have been identified as Mundā. This however in no way militates against the general fact that their language is now thoroughly Aryan in all essential particulars.¹ Banjārī, a gipsy dialect, is returned by 5000 Banjārās.

¹ India Census Report, 1901, Chapter VII—Language (G. A. Grierson), p 337.



RELIGION.

57

RELIGION.

68. The statistics of religion show that Hindus constitute 86 per cent. of the population, Muhammadans 10 per cent. and Animists 3 per cent. The proportion of Muhammadans is the highest in the Province. Burhānpur contains a large number of the followers of this faith and is a local centre of Islām for the surrounding Districts. There are few Animists as the Bhils and Korkūs generally consider themselves to be Hindus. The District has 1600 Jains and 1399 Christians. Nimār was at one time a perfect stronghold of Jainism, and the remains of temples are found at Harsūd, Khandwā and Māndhata. A number of new Jain temples have also been erected in the last generation.

69. Captain Forsyth wrote of religion¹ : - ' In Nimār modern Hinduism displays, perhaps more strikingly than in most places, the decay of the older and more orthodox forms and objects of worship before sectarian innovation and the popular tendency towards the canonisation of religious teachers. Though the whole District has been at one time the seat of the strongest forms of the Sivite and Vishnuite faiths, as evidenced by the numerous temples to these deities still remaining, yet in the recent period the devotion paid to the former has become cold and heartless, while the latter has been almost wholly replaced by the more popular of his incarnations, Rāma and Krishna. The strong religious establishments connected with the Sivite shrines of Māndhāta have certainly tended to keep alive to some extent the popular devotion to Siva, Bhawani, etc., at the periods of the chief religious festivals of that faith. This is not a little aided of course by the excitement of the trading fairs, and the universal holidays arranged to come off at the same times; and even at Māndhāta itself the shrines of the god are little frequented at other times save by the ministering

¹ Settlement Report, para. 424.



‘ Brāhmans. Elsewhere the numerous temples of the Phallic emblem are almost wholly deserted. The worship of the personified forms of the “God of destruction,” Bhairava Deo, still lingers among the aborigines, where they doubtless had their origin; though even there the popular reverence is more freely paid to the deified powers of nature, such as Bāgh Deo, the tiger god, Māta Devī the goddess of small-pox, Helā Deo and Sāmbhar Deo, the bison and deer gods, and to the spirits of their deceased ancestors. The hatchet by which they chiefly live is also deified by these simple savages under the name of Kulhār Deo. The highest hill tops are their favourite temples. Among the Hindus proper the popular forms of faith are of a milder type. Every village has a village god, generally Hanumān, whose temple is the largest banyan or pipal tree on the spot. There are also numerous rural deities who preside over agricultural operations, and are duly invoked at the proper season. It is not unusual to see an old stone *ghāna* (sugar mill) daubed with vermilion, and propitiated with flowers, etc., at such a time. Every household too has its Lares and Penates, consulted on affairs peculiarly concerning the family.’

70. Among the village deities are Sitala, the goddess of small-pox, who is worshipped in the form of a large stone surrounded by several small ones to represent the small-pox pustules. Village deities, Anjan Deo is the forest god and is clearly the deified *anjan* tree (*Hardwickia binata*), which is very common in the District forests. Those who go to cut timber offer him a cocoanut, in order that their fellings may be successful and their carts may not break down on the way back. Sāmbhar Deo, whose prototype is equally clear, is the god of the wild animals of the forest, and is worshipped by those whose crops are exposed to their ravages. Telia Deo is the god of hill-roads and of steep descents. Cartmen offer him oil and a cocoanut so that their wheels may go smoothly. He is



represented by a stone under a thorny tree, and the cartmen take one of the pieces of rag with which they rub oil into the axle and hang it on the tree. A very curious deity is Chhappan Deo, who is worshipped by a man when his wife has run away. Chhappan, or fifty-six, is taken to represent the largest number of places to which she may have gone, and he prays that she may not have fled to any of these but to her mother's house. Parents who have lost their children also worship him in the hope of finding them. Sodal māta is the goddess of the threshing-floor and is always propitiated before threshing begins. Two deified human beings are also widely revered. One of these is Bhūlat, a cowherd, who belongs to the Hoshangābād District. His disciples are believed to have the power of curing snake-bite with the long sticks which they carry. The other is Singāji, also a glorified cowherd, who died in the odour of sanctity more than 300 years ago. By several miraculous appearances and other supernatural circumstances, duly recorded by his disciple Khemdās, he acquired a divine reputation and is now the object of a wide popular devotion. This is chiefly manifested at a fair held at his tomb on the banks of the Piprār in Kunwār (September-October). There too his descendants are entombed, each under a stone platform surmounted by a pair of carved feet; and they are associated with the original founder in the devotion of the people. The Muhammadan saints known as the 'Pānchon Pīr' are also commonly worshipped by followers of both the chief religions indifferently. They are represented by a flat tomb over which a new green cloth is spread on the occasion of every Dasahra, a lamp being also burnt before the tomb. The cloth is the gift of some worshipper, and if more than one is offered the Fakir in charge of the tomb takes the extra ones; but one must remain spread over it the whole year. Sweetmeats are also offered and then distributed to all present.



71. All classes place much reliance on omens. A cat or a black-buck seen on the right hand are good omens, but on the left bad ones. A blue-jay sitting on a *semī* tree is a highly auspicious omen. A widow, an empty pot, or a man carrying a bundle of dry sticks are bad omens when met with. So also is a one-eyed man. To meet a Teli is the worst possible omen. This is said to be because he presses linseed and tillī oil, which are offered on Saturdays, the evil day of the planet Saturn. To meet a corpse being carried to the burning *ghāt* is on the other hand a very good omen, though the reason is obscure, and other lucky persons to meet on the way are a married woman or an unmarried girl, a woman carrying a full pot of water, a cow giving milk to her calf, or a mongoose. A man who is about to proceed on some business will breathe through his nostrils on to his hand. If the breath comes through the right nostril it is lucky, but if through the left unlucky, and some men will not then proceed on any business. A fox howling to the east in the daytime or a dog howling or a crow cawing at night are also bad omens. Red, yellow or green are lucky, and cloths of these colours are used at marriages. A black cloth should not be worn when setting about any propitious business. In interpreting dreams the axiom is that dreams go by contraries; a bad dream is thus a good omen and *vice versa*. It is believed that dreams which come at daybreak especially foreshadow some imminent event.

72. The following are a few primitive beliefs and practices. A house should face towards the north or east and not towards the west or south. The south is unlucky because Yama, the god of death, lives in that direction. For the same reason a man should not sleep with his feet to the south, but a corpse is always burnt in that position. Manure and sweepings are usually thrown out of the village in a southerly direction. The front of a house should be a little narrower than the back



in the shape of a cow's mouth, and if built in this manner it is thought that money will not flow out so easily as it comes in. A man should always lie on a bed a little shorter than himself, so that his feet project over the end. Because if the bed is longer than he is, it resembles a bier and he may not rise again when once enfolded in it. This is perhaps the reason why village cots are never long enough to sleep comfortably on. Similarly a man is not allowed to die in his bed because this would make beds in general unlucky and be likely to cause others to die there; but when his end has come he is taken out and laid on the ground. To avert cattle-disease the people will bury a plough in the ground at the four corners of the village, or in the common way, leaving the handle sticking out of the ground. The object is apparently to make the gods believe that ploughing has stopped from want of cattle, so that they will cease from destroying the remainder. When there is a thunderstorm a pickaxe or other piece of iron is thrown outside the house to avert the lightning. All children who are born feet first are believed to be in great danger from lightning, which will strike them in preference to any other object within a mile or so. A maternal uncle and his nephew should not stand together in a thunderstorm as they are likely to be struck.

73. If a child has eczema or boils on the face some pipal leaves are taken and hung up in the kitchen and as they dry up so it is thought, the boils will dry up and disappear. If a child is a long time in learning to talk, they give it the grain which a tame parrot has dropped from its beak while eating. The charred remains of bamboo from which a bier has been made are considered efficacious as a remedy for fever. They are burnt and the patient stands in the smoke. Formerly a favourite remedy for illness was to brand the body with a hatchet on the place where pain was felt. In bad cases the patient was branded on the neck

Primitive beliefs and practices.



and on both arms and legs. Children attacked by convulsions were branded with a piece of gold in three places on the stomach. The hair should not be combed at night nor should one look into a mirror at night or some evil will befall. It is a sin to kill a cat, a dog, a mongoose or a squirrel, and anyone who does this is put out of caste. Hindus will not remove the body of any of these animals which has died in the house, but will call a sweeper to do so; nowadays however many people will kill a dog, though they will not kill a cat which is thought to be a propitious animal in the house. Food and drink are not polluted by being touched by a cat, but may be used afterwards. The people do not usually keep cats, but these animals support themselves by pilfering, and most people will do nothing to injure a cat which they find in the house, simply driving it out. If a man ties up a cow with a rope round its neck, and it dies in this position, he is put out of caste for a month.

74. Muhammadans number 33,000 persons or 10 per cent. of the population. Of these
Muhammadans 11,000 live in Burhānpur and 6000 in Khandwā. They own 43 villages in the District. The most prominent class among them are the Bohra community, who are under the headship of a Mullah, only inferior in rank to the high priest of Surat. The Bohras, Captain Forsyth remarks, though bigoted religionists are certainly the most civilised and enterprising and perhaps also the most industrious class in the District. They deal generally in hardware, piece-goods and drugs. Bohrā men may be known by their shallow white turbans or small scull-caps and long white coats and trousers. The women wear dark purple clothes. The cemetery of the Bohrās at Sahadarā near Burhānpur is described in the article on that city. Here they maintain a guest-house supported by voluntary contributions, at which any member of the community coming to Burhānpur is given free board and lodging for as long as he requires it. The Bohrās are a class of Shiah Muhammadans of considerable



antiquity. One account connects them with the famous confraternity under the leadership of the Old Man of the Mountain in the time of the Crusades, who gave the word assassin to the English language. The head Mullah of the sect resides at Sūrāt, and the Bohrās of Burhānpur state that the line of Mullahs, as shown in their sacred records, runs in unbroken descent from Adam. The Pirzādas are a sect whose headquarters is at Burhānpur. It was founded by a Muhammadan divine, Muhammad Shāh Dullā about 250 years ago. He apparently tried to establish a sort of simple reformed religion which might unite both Hindus and Muhammadans. He adopted as a supreme deity the tenth incarnation of Vishnu, which is to come, and is known in the sect as Nishkalankī or 'The sinless one'. He accepted Vishnu in his other nine incarnations, but discarded all other Hindu deities. His tenets were adopted by a number of Hindus, chiefly Kunbis and Gūjars, in Khāndesh and Nimār. These are permitted to remain in their caste and conform to its rules. Once a year they have a meeting at Bahādurpur, at which prayers are offered at the shrine of the saint. The present heads of the sect are known as Pirzādas and are his descendants. They themselves say that they are ordinary Muhammadans, and do not believe in Nishkalankī, while they also state that their followers are to all intents and purposes Hindus, the only distinctions being the annual assembly at the shrine, and the reading of a book compiled by Muhammad Shāh Dullā by the selection of passages from both the Hindu and Muhammadan scriptures. The Jolahās or Momins are a low class of Muhammadan weavers in Burhānpur. They are the only followers of this religion whose women make no pretence of observing *pardā*. The Ghosis are a caste of Muhammadan milkmen. Their women have a number of narrow rings in the ear and peculiar *bānkras* or bracelets on the upper arm. The long existence of a Muhammadan dynasty at Burhānpur has left traces on the population. The Fakīrs or Muhammadan beggars are numerous and some of them possess



grants or *sanads* given to their ancestors by kings or governors. In several cases the low-class Muhammadans following different occupations practically developed into castes. Such are the Bhistīs or water-carriers, the Kāgdis or paper-makers, the Jokharās or those who kept and applied leeches, the Kunjrās or green-grocers, Kasais or butchers and others. Each of these formed what was practically a caste, but in cases where they have lost their distinctive occupation, the caste now tends to disappear, and their descendants again become ordinary Muhammadans. Numbers of Bhils, Kunbis and other castes also became converts to Islām, but retained many of their Hindu rules, and formed a separate community within their own caste, marrying among themselves. The influence of Hindu feeling on Muhammadanism is shown on the other hand, by the refusal of the Bohrās and Cutchis to take food from any except Muhammadans, or in some cases from the highest caste Hindus. The Cutchis are temporary visitors, residing at Burhānpur in the trading season and returning to Kāthiawār for the rains. They trade in grain and groceries. Their caste name is really Meman, which means a believer, and they call themselves Sunnis of the Hanafi school. They are probably converted Hindus and retain some non-Moslem usages. Many of them abstain from beef, and daughters and widows are not permitted to inherit.

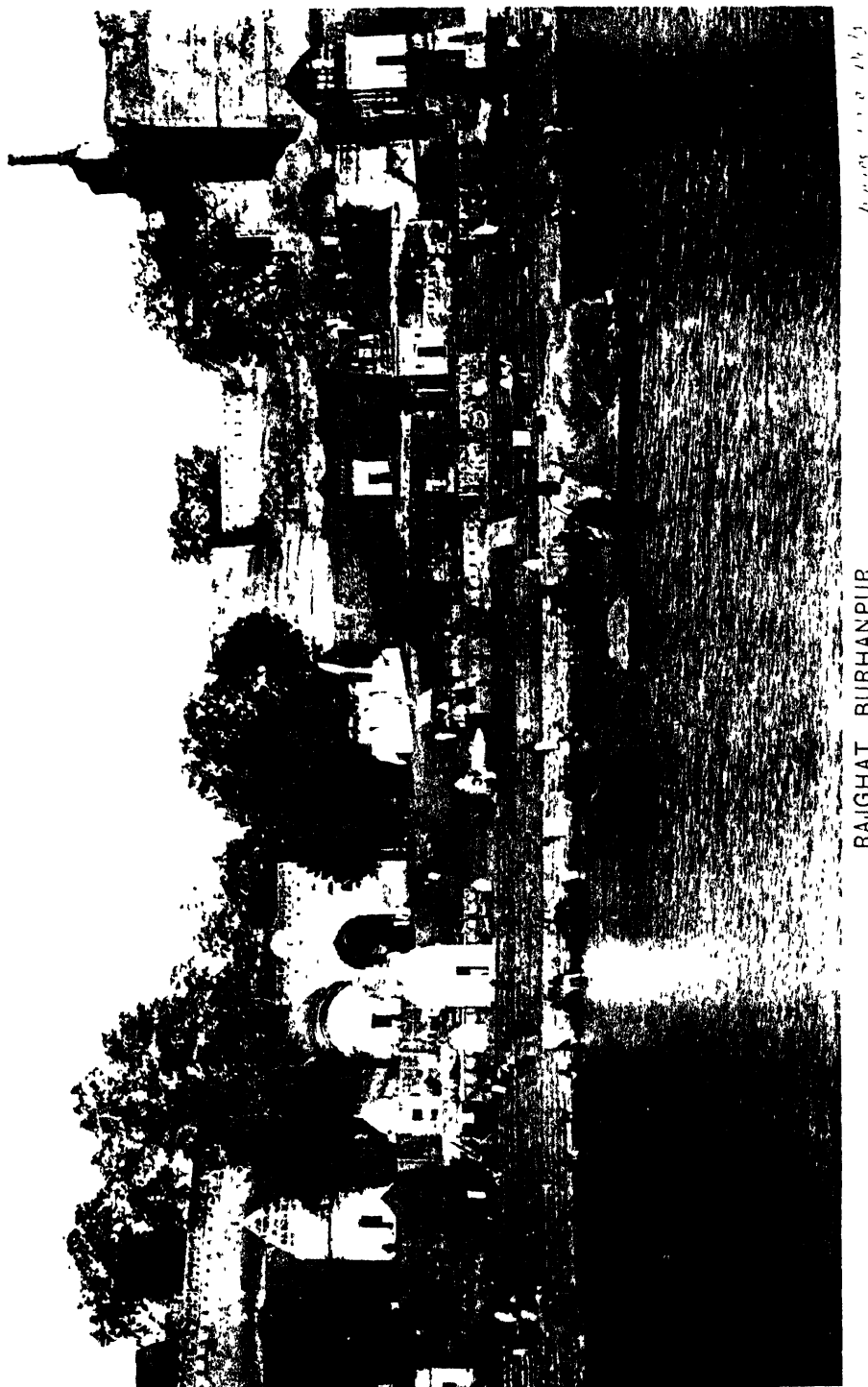
75. Christians number 1399, including 1187 natives.

Christians. There is a fairly large community of European and Eurasian railway servants.

The native Christians are mainly converts of the Methodist Episcopal and Roman Catholic Missions which have stations in Khandwa. The Methodist Episcopal Mission was established in 1880, and now supports an orphanage, some schools, and a village in which the children are trained to agriculture. The boys and girls in the orphanage are taught carpentry, tailoring, needle-work and other occupations. The Roman Catholic Mission was started in February 1902, and has a convent school in Khandwā and several others in the interior; it also



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CASTE.

65

owns a village. Nimār is in the Anglican diocese of Nāgpur and is visited by a Chaplain from Indore. It is in the Roman Catholic diocese of Nāgpur.

CASTE.

76. The most numerous caste of the District are the Korkūs, who form 9 per cent. of the population, and next to these come the Rājputs, Kunbīs and Balāhis constituting about 8 per cent each. Rājputs and Brāhmans, and after them Baniās and Kunbīs are the principal castes of proprietors. The Rājputs own nearly 200 villages, Brāhmans more than 150, and the other two castes about a hundred villages each. The Muhammadans, who amount to 10 per cent. of the population, have now less than 50 villages. The Bhilālas also own about 50 villages, but have lost a considerable part of their property, owing to their laziness and improvidence. The Gūjars have 60 villages, and they with the Kunbīs and Mālis are the best cultivating castes. The Hindu population has been recruited from three localities, Gujarāt, Mālwā and the Deccan, and the Nimāri dialect is an amalgam of the three languages spoken by the immigrants. Several of the more important castes have two or three separate subdivisions named after these countries. The Korkūs, Bhīls and Gonds together own less than 25 villages. The Rājputs took possession of Nimār at an early period of history, and as a consequence the forest tribes were completely ousted from the possession of the land.

77. The Brāhmans are the largest landholders next to Rājputs. In the Khandwā tahsīl there are a considerable number of the Nāramdeo or Nārbadī Brāhmans, so called after the river Nerbudda, at whose temples they officiate. They claim to have been originally Gaur Brāhmans, but they have lived in Central India for a long period and are now considered as a

K



degraded class. They often serve as patwāris and Parsais or village priests. The Nāgar Brāhmans of the Burhānpur tahsil are also immigrants from Gujarāt and have been long settled in the District so that they have ceased to intermarry with their caste-fellows at home. Now that the railway has been built communications have been reopened and they are endeavouring to resume intermarriage, having petitioned the Diwān of Bhaonagar to that effect when he recently visited Burhānpur. They are considered to be descended from a union of Brāhmans and Nāgas and other Brāhmans do not eat with them. They also act as patwāris, village priests and school-masters, and a few are hereditary officials and land-holders. The Marāthā Brāhmans are fairly numerous, and are either of the Deshasth subcaste belonging to Poona, or Kokanasths from the Concan. Captain Forsyth wrote of them as follows ¹ :—‘The former usually add their father’s name to their own as a surname, while the latter distinguish themselves by an *upnām* or family name. The patwāriships of southern Nimār and nearly all the public offices throughout the District are monopolised by this class, than which none that I have come across is more distinguished for intellect and application, if also sometimes for unscrupulousness. The seeming abnegation of, but real grasping at power, which made the Shao Rājā a puppet in the hands of his Brahman minister the Peshwa, is still as remarkable a feature in the genius of the class as ever. The Marāthā Brāhmans are now undoubtedly the dominant class in Nimār. The long supremacy of the Peshwa threw the whole administration and much of the land itself into their hands; and they are not the people to allow such advantages to diminish, but rather the reverse. Their appearance in the District probably dates from the beginning of the eighteenth century.’ The Hindustani Brahmins are not numerous and are chiefly occupied in the ministry of Siva at Māndhātā and elsewhere.

¹Settlement Report, para. 422



78. The Rājputs are the most numerous caste in the District next to Korkūs. Among the Rājput and Baniā. recognised septs the Chauhāns and Ponwārs, both of whom once ruled parts of the District, are the most strongly represented, while others are the Mori, Solankī, Tuar and Rāthor. These marry with each other. The Moris are from Chitorgarh, the Rājā of that place being a member of the sept. The Tuars, who are also known as Saoner, are supposed to have immigrated from Delhi about eight centuries ago. There are also some impure septs such as the Raghuvansis and Dhākars, while a large body of the Rājputs are known as *chhoti-tar* or of low class. These are probably the descendants of irregular connections of Rājputs with women of other castes, and the proper Rājputs will not take food from them. They are private servants and will eat the leavings of their Rājput masters. They permit widow-marriage. The Rājputs are fair landlords, though Captain Forsyth characterised them as grasping and contentious. Most of them do not object to holding the plough with their own hands as they do in Northern India, but their women are as a rule strictly secluded and afford no assistance in cultivation. Hence they are at a great disadvantage as compared with the Kunbis and other castes, whose wives are often more valuable assistants than hired servants.

Baniās now hold 105 villages as against only 17 at Captain Forsyth's settlement. The first settlers in the District were probably the Parwārs, who are Jains by religion and to whom the remains of Jain temples and tanks at Khandwā may be attributed. Agarwāl and Lād Baniās are also fairly numerous. The Lād Baniās get their name from Lāt *desh*, the old name for the south of Gujarāt. Their women are said to be noted for their taste in dress. A Baniā wedding procession may usually be recognised from the fact that they are the only one of the higher castes whose women accompany it. The Agarwāl Baniās, who derive their name from Agriohā, have some curious rules for married women. A married



woman may not eat wheat until a child is born, but only juār, and if she remains childless she must go without wheat all her life. When she has a son she should make a pilgrimage to Moham, a village near Delhi, where the tutelary goddess of the caste has her shrine, and there she eats wheat for the first time since her wedding. If a daughter is born no pilgrimage need be made. When a second son is born she must stop eating wheat until she has made another pilgrimage. The goddess of the caste is known as Mohmā Satī, after a woman who burnt herself with her husband. The Agarwāls do not take their own brass plates and cups to a feast as other castes do nowadays, but they eat off leaf-plates and the host provides earthen cups for them to drink from, which are subsequently broken. Baniās will make the most lavish gifts for religious purposes, but in business they are keenly acquisitive and are averse to surrendering any profit however insignificant.

79. The Gūjars are more numerous in Nimār than in any District except Hoshangābād. Their original home is believed to have been

Gūjar

Gujarāt, but they came to Nimar through Mālwā in Akbar's time. They have four subcastes, the Badgūjar, Rewe or Mundle, Jādām, and Kekre or Kanwe. The Badgūjars consider themselves the highest, deriving their name from *barā* or great Gūjar. The Mundles are so called because at their feasts they eat with bare heads (*mundā* bald). Their alternative name of Rewe is derived from the Rewā or Nerbudda, on whose banks they originally settled. They are the most numerous of all the subdivisions and also claim superiority to the others. The Jādams are usually jāgīrdārs and Mandlois. The Kekres or 'crabs' are the lowest subdivision. They prefer the alternative name of Kanwe. They will take food from members of the other three subcastes, who however will not take it from them. The Kanwes eat flesh and drink liquor, but members of the other three subcastes do neither. The Gūjars are perhaps the best cultivators in the District. They are fond of irrigation and sink unfaced wells to water



their land and get a second crop off it. They are generally prosperous and make good landlords. Members of the castes have the custom of lending and borrowing among themselves and not from outsiders and this no doubt conduces to mutual economy and solvency. Like keen cultivators elsewhere, such as the Ponwārs and Kurmīs, the Gūjar sets store by having a good house and good cattle. The return from a Mundle Gūjar's wedding, Captain Forsyth wrote, is a sight to be seen. Every Gūjar from far and near has come with his whole family in his best bullock cart, gaily ornamented, and whatever the road may be nothing but a smash will prevent a breakneck race homewards at full gallop, cattle which have won in several such races acquiring a much coveted reputation throughout the District. At a Gūjar wedding four plough-yokes are laid out to form a square under the marriage booth with a copper pot full of water in the centre. At the auspicious moment the bride's hand is placed on that of the bridegroom and the two walk seven times round the pot. At the death of an elderly man of good family a sumptuous feast is given, known as Gūjar wāda, to which a large number of guests are invited. At the conclusion of the feast one of the hosts claps his hands and all the guests then get up and immediately depart without ceremony or saying farewell. The Gūjars were originally a shepherd caste, and were also well-known freebooters and robbers in Northern India. A proverb about them is—

*Ahīr, Gadariā, Gūjar,
E tmon tāken ujar.*

Or 'The Ahir, Gadariā and Gūjar want waste land,' that is for grazing their flocks.

80. The Kunbīs are the most numerous caste in the District next to Rājputs and Korhūs. Some have immigrated from the Deccan and others from Gujarāt. The latter are called Gujarāti Kunbīs and speak a corrupt Gujarāti, while their women wear *lahungās* or skirts. Many of them are known as Dālias



because they make the pulse of Burhānpur, which had a great reputation under native rule. It is said that it was formerly despatched daily to Sindhia's kitchen. The Gujarāti Kunbīs are believed to have been originally Gūjars. Their local subdivisions are Levā and Karwā. The Karwās have a peculiar custom as regards marriages. They have a *guru* or priest in Gujarāt who sends them a notice once in every ten or twelve years and in this year only marriages can be performed. It is called *Singhost kī sāl* and is the year in which the planet Guru (Jupiter) comes into conjunction with the constellation Sinh (Leo). But the Karwās themselves think that there is a large temple in Gujarāt with a locked door, to which there is no key. But once in ten or twelve years the door unlocks of itself and in that year their marriages are celebrated. Thus in this year children from infants in arms to ten or twelve years of age are married, and if a match cannot be arranged for them, they will have to wait another ten or twelve years. Among the Dalias women eat before men at caste feasts, in opposition to the usual practice. It is stated in explanation that on one occasion when the men had finished their meal first and gone home the women on returning were waylaid in the dark and robbed of their ornaments. And hence it was decided that they should always eat first and go home before nightfall. The Kunbis are good cultivators and industrious, especially those from Gujarāt. They are not however generally so well-to-do as the Gūjars. They permit widow-marriage and divorce, but the Marāthā Kunbis do not allow a divorced wife to marry again so long as her first husband is alive. Most of them eat flesh and drink liquor, but the Tilole subcaste of Marāthā Kunbis abstain from these articles.

81. Banjarās number about 12,000 persons or 4 per cent.

of the population and are more numerous in Nimār than in any other District

of the Province. Nimār, owing to its situation on several of the main routes of traffic, and to the excellent grazing which it afforded for their cattle, has always been one of the main



sites of Banjārā *tāndas* or camps. These were generally found as hamlets attached to such regularly cultivated villages as had considerable tracts of waste land belonging to them. The old men and many of the women and children remained in the *tānda* with the breeding cattle, while the younger men were absent with the working bullocks on their long carrying trips. They generally rented a little land in the village to give them a footing and paid also a carrying fee on the number of cattle present. Their spare time was constantly occupied in the manufacture of hempen twine and sacking, which was much superior to that obtainable in towns. Even in Captain Forsyth's time the construction of railways and roads had seriously interfered with the Banjārā's calling and they had perforce taken to agriculture. Many of them have settled in the new ryotwari villages. They still grow tilli in preference to other crops, because during their former nomadic life they regularly sowed this oilseed on any poor land which they took up for a year or two, as it could be raised without much labour or skill. Some of them still leave a part of their holding untilled. In some of their villages they have not yet built proper houses but live in mud huts thatched with grass. They prefer to live at some distance from the nearest water. Their houses must not be built in such a fashion that the line of the main beam of any one of them if projected would cut that of any other. But they may be built in parallel lines. The dress of married women is peculiar. They have a stick about six inches long placed upright on the top of the head, the hair being wound round it and the head-cloth drawn over it. Widows leave this off, but on remaninge they adopt it again. The stick is known as *chundā* by the Banjārās, but outsiders call it *sīng* or horn. Married women wear bracelets of lac, ivory or cocoanut both on the upper arm and the wrist. If her husband dies a women removes only the bracclets on the upper arm. Widows also must not wear foot ornaments. Their clothes sometimes have borders of cowries and they



also wear necklaces of these shells. The men have a necklace of coral beads, and carry slung on a thread round the neck a tin tooth-pick and ear-scraper.

82. At a betrothal the bridegroom and his friends come and stay in the next village to that of the bride. The two parties meet on the boundary of the village and here the bride-price is fixed, which is often a very large sum, ranging from Rs. 200 to Rs. 1000. Until the price is paid the father will not let the bridegroom into his house. Women are scarce in the caste, and on this account a wife once obtained is not allowed to go out of the family if it can be prevented. If a man dies his younger brother will take the widow, or if there is none, his elder brother. Formerly the practice was that if a widow went off with another man, the men of her husband's family would go to him and claim compensation and in default of this would threaten to take a girl of his family, and if he was obdurate would kidnap the girl. But no such case has occurred in recent years. At the wedding the bride and bridegroom walk round two pestles or a pack-saddle with bags of grain, thus symbolising their camp life. The husband places a small stick of the *khair* or catechu tree on the head of his wife, which is afterwards worn as the *chundā* described above. A Brahman is employed at the wedding and the women and boys of the bride's party throw stones at him until he cries; when he does this it is considered lucky.

83. Formerly the Banjarās were accustomed to kidnap stray children and initiate them into the caste by branding the tongue with heated gold. Such novices were called *jāngar* and it is said that this class were not allowed to intermarry with true Banjarās for seven generations. A favourite amusement of the Banjarās was to hunt pig on foot with spears and with dogs of the breed which is known by the caste name. When a pig was killed the head was cut off and presented to the Naik or headman of the *tānda*. If any man was injured in



the hunt the Naik kept him and fed him without charge until he recovered. The Banjārās have several Rājput clan names as their subdivisions, as Chauhān, Ponwār, Rāthor, Jādam; but it seems doubtful whether these furnish any evidence as to their extraction as they may simply have been adopted in imitation of the military families in whose services Banjārās were engaged to provision their forces. The caste came into importance when they were entrusted with the food-supply of the armies of the Mughals and the Marāthās; and the Duke of Wellington in his Indian campaigns regularly employed them as part of the commissariat staff of his army. On one occasion he said of them:—‘The Banjārās I look upon in the light of servants of the public, of whose grain I have a right to regulate the sale, always taking care that they have a proportionate advantage’¹ The caste stood in great fear of witches and Sir A. Lyall writes of them in this connection:—‘The Banjārās of Central India, who formerly carried all the grain traffic of the country on vast droves of bullocks, are terribly vexed by witchcraft, to which their wandering and precarious existence especially exposes them in the shape of fever, rheumatism and dysentery. Solemn enquiries are still held in the wild jungles where these people camp out like gipsies, and many an unlucky hag has been strangled by sentence of their secret tribunals. In difficult cases they consult the most eminent of their spiritual advisers or holy men, who may be within reach; but it is usual, as a proper precaution against mistakes which even learned divines may commit, to bury some trifling article on the road to the consultation, and to try the diviner’s faculty by making him guess what it may be, before proceeding to matters of life or death. The saint works himself into a state of demoniac possession and gasps out some woman’s name; she is killed by her nearest relative or allowed to commit suicide, unless indeed her family are able to make

¹ A. Wellesley (1800), quoted in Crooke’s Hobson-Jobson, art. Brinjārry.



'it worth the diviner's while to have another fit and to detect
'some one else.'

84. The Bhilālas number 10,000 persons or 3 per cent.
of the population. They are a cross
Bhilāla. between Rājputs and Bhils, but their
chiefs do not admit this and claim to be pure Rājputs. The
principal Bhilala families, as those of Bhāmgarh, Māndhāta
and Selāni, do not intermarry with the rest of the caste, but
only among themselves and with other families of the same
standing in Mālwa and Holkar's Nimār. Nor do they admit
that a Bhilāla can now spring from intermarriage between a
Rājput and a Bhil. These families strictly observe Hindu
ritual and Brāhmans will take water from them. The caste
generally resemble other Hindus in appearance, showing no
marked signs of aboriginal descent. Very probably they all have
an infusion of Rājput blood, as the Rājputs settled in Nimār
in some strength at an early period of history. The caste
have however totemistic group names and will eat fowls and
drink liquor. They will take food from a Kunbī or a Gūjar
and these facts indicate their Dravidian origin. The posi-
tion of all except the chiefs would naturally have been a low
one in past times as they were practically the offspring of
kept women. The leading families, however, may be held to
be descended from regular marriages between Rājputs and
daughters of Bhil chieftains. The ordinary Bhilālas have a
simple form of marriage, which may be performed without
consulting a Brāhman. A cone is erected of eleven plants of
juār, roots and all, and the couple go round this seven times
at night. The caste are generally tenants and they also held
the office of Mānkar, a superior kind of kotwār. The Mānkar
does no dirty work but attends on any officer who comes to
the village and acts as a guide. Where there is a village
sawai, it is in charge of the Mānkar, who was formerly also
known as zanindār. Captain Forsyth had a very unfavourable
opinion of the Bhilālas, whom he described as proverbial

¹ Asiatic Studies I, p. 118 (Ed 1899).



for dishonesty in agricultural engagements and worse drunkards than any of the indigenous tribes.¹

85. The Bhils number 22,000 or 7 per cent. of the population, Nimār being the only District in

Bhil.

the Province where they are found in any strength. At Captain Forsyth's settlement 40 villages were owned by Bhils, but only three now remain. The Bhils have no language of their own, but speak a still more corrupt form of the local Nimari dialect, which is known after them as Bhili. About 2000 of them are Muhammadans and are known as Tadwī Bhils. Tadwī or Tarvī is said to have been the ancient title of Bhil chiefs. These are the descendants of Bhils who were converted during Muhammadan rule, or of the children of Bhil women by Muhammadans. The Tadwī Bhils live in Burhānpur tahsīl. They are now Muhammadans in name only, and their women especially have returned to the worship of the local village deities. The converted Bhils, Captain Forsyth states, are with few exceptions a miserable lot, idle and thriftless and addicted to opium-eating. The rest of the tribe are called Nimāri Bhils and have no connection with the Tadwis. They generally worship the Hindu gods and their customs are like those of low-caste Hindus. At their marriages the bride and bridegroom are anointed with turmeric on one Saturday and the wedding takes place on the next Saturday. The bridegroom is seated in a basket and the bride in a winnowing-fan and their hands are joined when the sun is half set. A bride-price of nine to twenty rupees is usually paid, unless the prospective bridegroom does service in lieu of it. Divorce may be effected quite informally without reference to the tribal *panchāyat*, but the man who takes the divorced wife must pay compensation to her former husband. The tribe bury the dead on their backs with the feet pointing to the north. On returning from the grave every one brings a *chapāli* to the house of the bereaved family. On the third day they place on the grave a thick cake of wheat flour

¹ Settlement Report, para. 411.



with a little water and some tobacco or any other stimulant to which the dead man was addicted in his lifetime. On the last day of mourning a feast is held on the bank of a river or tank and this is followed by another eaten on the spot where the dead person died. The Bhils have now generally abandoned the practice of eating beef. Most of them are labourers and a few are tenants. The wildest of them still carry bows and arrows and shoot with great accuracy. One derivation of the tribal name is from *billu*, a Dravidian word for a bow. The Bhils are mentioned by Ptolemy in 150 A.D. under the name of Phyllitæ. Mr. Crooke says of them:— ‘According to local tradition the Bhils were once the ruling race in Rajputana, Central India and Gujarāt, and it is believed that they, like the Kolis, were reduced to subjection by the Rājput tribes, who from the end of the fifth century of our era began to push their way southwards. In many of the States of Rājputana, Malwā and Gujarāt, this claim is recognised by their overlords, and whenever a Rājput chief succeeds to the throne, it is a necessary part of the rite of investiture that his brow should be marked with blood drawn from the thumb or toe of a Bhil. He thus becomes admitted by the covenant of blood into the kin of the ancient rulers of the land.’¹

86. The Korkūs number 31,000 or 9 per cent. of the population and are more numerous in
Korkūs. Nimār than in any other District. The Nimār Korkūs have taken to more settled habits than the dwellers in the interior of the Sātpurās and some of them grow wheat in the Upper Tapti valley. They are divided into the Raj-Korkūs and Pothariās. The former have probably an admixture of Rajput blood and in appearance are decidedly superior to the Pothariās, with whom they will not intermarry. The Korkūs are well built and muscular. They select picturesque sites for their villages and build their houses of close bamboo wattle-work, arranging them in one

¹ Crooke's Northern India, pp. 66, 67.



long street with a wide open roadway or several such parallel with each other. It is said that they burn no lamps at night and that married couples usually retire to the forest during the daytime for conjugal intimacy. The Korkūs are in some request as farm-servants for their honesty and simplicity. Captain Forsyth states that the Korkū generally carries about with him a small bamboo flute, like a pen, behind the ear, from which he discourses a not unpleasant strain, chiefly when drunk or engaged in propitiating the village deities. It is said that a Korku wishing to make advances to a woman holds out half a cocoanut-shell filled with *ghī* towards her from a distance, and that she understands this sign and if so minded will follow him. With the Korkūs are included the Nāhals who are probably a mixture of Korkūs and Bhils. They were formerly notorious robbers and 'Koli, Bhil, Nāhal' is the common term used in Marāthī documents for predatory hillmen. The Rājā of Jitgarh, Captain Forsyth states, had a long account in his genealogy of a treacherous massacre of a whole tribe of Nāhals by his ancestor, in recognition of which he obtained the Jitgarh *jāgīr*. The principal occupation of the Nāhals at present is the collection of oil from the *bhilawān* or marking-nut tree (*Semecarpus anacardium*).

87. The Telis number 7000 persons. The bulk of them have now abandoned their traditional occupation of oil-pressing and are porters, grain-dealers, brokers and moneylenders. There are Gujarāti and Marāthī Telis and also a class known as Rāthor who claim to have come from Rājputāna. The Telis are a caste who have hitherto occupied a very low position, but have now begun to make money in the various callings to which they have betaken themselves in the new epoch of free competition, and are consequently trying to give themselves a social lift. Thus at the census the landholding Rāthor Telis of Mandlā petitioned the Chief Commissioner to be recorded only as Rāthor, with the idea that they would thus obtain authentic documentary evidence of their claim to be Rājputs.



The other Hindu castes naturally dislike these new-found pretensions of the Telis, and do what they can to relegate them to their former low state. And the Telis are as a consequence extremely sensitive on any point in connection with their social standing. Thus in Burhānpur it is said that no dancing-girl will dance before a party that includes a Teli, and that in Mughal times it was the business of the Telis always to remove the bodies of dead elephants, which Mahārs and sweepers refused to do. The Telis, on the other hand, vehemently repudiate the second assertion and say that they have a private quarrel with the *nautch*-girl caste, in consequence of which they do not dance before them. They are also said to have adopted some Muhammadan practices such as observing the fast of Ramzan and eating *siwain* or vermicelli on Id—a usage analogous to the feast of the Passover. But these customs are now also reprobated by the leaders of the caste. The Gujarāti Telis claim to be an offshoot of the Baniās who, they say, will take food at their houses. At their marriage the caste priest carries an earthen pot containing burning cotton-seeds fed with oil in front of their tutelary goddess Kālī Devī. A cloth is held over the pot and it is believed that the power of the goddess prevents it from taking fire. If this should happen some great calamity is portended. The Telis of Burhānpur wear a dark-red *pagrī* tied in small coils as the Gūjars and Marāthās do elsewhere.

88. Among minor castes may be mentioned the Deswālis numbering about 2000 persons. These are members of the Minā robber-caste of Central India, but they have abandoned their old designation, to which an evil notoriety attaches. Such was the daring of the Minās that it is recorded that they assaulted and robbed people in the streets of Delhi in open day. But when caught they were mercilessly treated, being cut in half or flayed alive. The Deswālis of Nimār are peaceful cultivators and labourers, and in Jaipur they are now the trusted guards of the palace and treasury. They may be



known by their peculiar method of tying the head-cloth and by their manly gait and harsh tone of voice. Their women wear an ornament on the forehead called *rākhdi*, by which they may be distinguished from other castes. A few descendants of the old Pindāri freebooters remain in the District, and according to one theory the name of Pindāri was derived from Pandhār, a village in Nimār, which however is not now traceable. The Pindāris are both Hindus and Muhammadans. A few Rāmosis are found in the District. The Rāmosis are a Marāthā caste of professional thieves, whose special deity is Khandobā. If a Rāmosi makes a promise, while laying his hand on turmeric powder, or on *bhandār*, a little bag containing turmeric powder which is considered to be the symbol of Khandobā, no consideration will induce him to break it, and he will perish rather than disclose a secret. The Bhāmtas are another vagrant and criminal caste. Formerly they frequented fairs and other gatherings and stole from the person or abstracted the clothes and ornaments of pilgrims bathing in the sacred rivers. Some of them have now developed into expert railway thieves, getting into carriages at night and cutting open the bags of travellers. They nearly always wear a *pagī* of dark red cloth and usually have with them an iron nut-cutter, a needle and thread and a small razor-like knife which has sometimes been found to be carried in a sheath inside the mouth. The uses of the last two articles are obvious, while the first is taken to divert suspicion. Men have their hair shaved three inches up from the top of the forehead in front and an inch higher behind than most Hindus. They have a much thinner *choti* or scalp-lock than Brāhmans. The Nats are a wandering caste of rope-dancers and jugglers. Their women are immoral and when occasion offers it is their wont to snap up unconsidered trifles.

89. The impure castes, whose touch is considered to defile a Hindu, are the Balahi, Chamār, Basor, Kaikāri, Kanjar, Māng and

Impure castes.



Mehtar. Dhobis and Kumhārs are not considered as impure in Nimār and, excepting Brāhmans, most castes will take water from a Kumhār. The Dhobi is somewhat lower than the Kumhār but his touch does not defile. The Balāhis number 26,000 or 8 per cent. of the population. They are the watchmen and village drudges and weave coarse country cloth. The word Balāhi is derived from the word *bulahi*, a messenger. They are divided into the Katia and Nimāri Balāhis. The Katias are recruited from the professional caste of cotton-spinners of that name, and the Nimāris are probably simply Mahārs or Dheds. The Katias refuse to eat the flesh of dead cattle, which the Nimāris will do. The latter are not allowed to take water from the village well, and unless they have a special well, somebody else must draw water and give it to them. Many Balāhis became Christians in the famine of 1897. Their women may be known by their bold carriage, the absence of nose-rings and the large irregular daub of red powder on the forehead, on which also a circular mark is tattooed. When a man is to be admitted into the caste, he is made to lie down underneath a cot and a number of Balāhis sit on the cot and wash themselves, letting the water from their bodies drip on to him. After this he is held to have become a Balahi. The Kaikāris are basket-makers but they do not use bamboos, their baskets being made from cotton-stalks, palm leaves, the fibre of the *nirgudr* creeper (*Vitex Negundo*), and from *sirālī*, a kind of grass. They are a wandering Telugu tribe of criminal tendencies, and have several curious customs, one of which is the penance inflicted on a woman who has misbehaved herself. She is shaved clean and her tongue is branded with a hot gold ring; she is then made to stand under a wooden shed which is set alight, and is not allowed to run out of it until the whole is in flames. Nevertheless the women are reputed to be of very indifferent character. Burhanpur is a well-known centre of the Kanjar or prostitute caste. They are conspicuous by their wealth of jewellery and their shoes of patent leather or



SOCIAL LIFE AND CUSTOMS.

81

other good material. Women of other castes do not commonly wear shoes in the streets. The Kanjars are always well and completely clothed, and it has been noticed elsewhere that the Indian courtesan is more modestly dressed than most women. No doubt in this matter she knows her business.

SOCIAL LIFE AND CUSTOMS.

90. The village¹ generally stands on a slight eminence near a stream planted with a few tamarind and pipal trees. Where there is no stream a well is sure to be found on an open space near the village site. In roadside villages there is generally a *dharm-shāla* or rest-house, for the occupation of religious mendicants, pilgrims or other travellers. The cottage roofs are in the rainy season picturesquely covered with gourds or other vegetable creepers. The house of the *mālguzār* has either a tiled or a corrugated iron roof. The latter material is now sometimes adopted in preference to tiles as there is less risk from fire. Such a house is often two storied and occasionally there is a third story which may serve as a guest-room. Behind the veranda are *tasmās* or rooms, of which one is allotted to each separate married couple. The walls are either of mud or bricks, and bricks are gradually being more used. The houses of cultivators are usually tiled in Nimār as the risk from fire is great. In 1846 Captain French, the District Officer, made special advances of Rs. 2000 for tiling houses, and this action undoubtedly spread the practice of tiling. The small collections of thatched huts forming forest villages are often destroyed in a few minutes when fire breaks out and is fanned by the hot wind. This is known as *bārā baje kī āg*. In towns the houses are constructed with a skeleton framework of uprights and cross-beams for each story and the spaces are then bricked up. Towns and large villages now show a number of well-built and substantial

¹ Some details in this section are taken from an interesting note on a Nimār village supplied by Mr. B. Jagannāth, E. A. C.



dwelling-houses. There has been a marked advance in the style of building and much more attention is paid to ventilation and light. Strangers are received in the *dālān* or entrance gate of the compound when there is one, and friends in the front veranda of the house. Members of the impure castes can come into the veranda but not into the house. The Gūjars usually have large houses built of brick or stone. A carpet of hemp is kept in the veranda for sitting on, but inside the house the floor is bare. There is little furniture beyond the ordinary iron or brass cooking and eating vessels, and the cots to sleep on. The poorer classes have earthen vessels, while rich men have silver drinking cups and plates which are used only on special occasions. Chairs, tables and cupboards are now being introduced in towns, but the older people prefer carpets, cushions and quilted cloths to chairs and tables, and metal pots to glassware. The confectioners now sell liquid food to their customers in small china bowls and supply them with spoons to eat it with. Water for bathing is heated in a large *gangāl* or two-handled pot of earth, iron or brass. The usual custom is to bathe in hot water and Gūjars and Kunbis have it very hot.

91. The staple food of the cultivator consists of *chapātis* of juār. These are three or four times the size of ordinary wheat *chapātis* and about half an inch thick. They weigh about half a pound each. Sometimes they are eaten with onions and salt or with milk, curds and raw sugar. Among other vegetables the leaves of the *ambāri* or hemp plant are eaten. For the evening meal juār may be boiled in water like rice, the grains being first slightly broken. This is called *ghāta* and is eaten with milk or pulse. A distinctive feature of dress in Nimār is the red *pagrī* or head-cloth which most cultivators wear. This is tied close round the head without the different corners or projections which are fashionable in other localities. Even farm-servants and labourers will often have a *pagrī*. Women wear a spotted waist-cloth of red or dark blue and a similar



cloth or *orhū* over the shoulders. Each cultivator has also usually a thick cotton sheet to keep him warm and protect him from the wet. Blankets are not so much used as elsewhere owing to the mildness of the cold weather. Shoes with thick soles of two or three folds of leather are worn to protect the feet from stones and thorns. They are heavy, sometimes weighing a pound each, and cost R. 1-8-0 a pair as leather is expensive in Nimar. The Chamārs take the hides of dead cattle and supply shoes free to the owners of them but to others on payment.

92. Among the richer classes gramophones have begun to find favour and native as well as European music is produced on these. The guitar, fiddle and harmonium are other instruments used. Cricket, football and other European games are played by boys and adults in towns, while the village boys play games with a ball of cloth or hitting a stick into the air and catching it. This last is known as *gillī dandā*. In Burhānpur the people have light wheeled carts called *rerū* which carry only two or three persons. In these they travel about to the various fairs held periodically at the tombs of Muhammadan saints or the shrines of Hindu gods. On new moon days (*Amāwas*) a driving competition among the owners of *rerūs* is held outside the Saniwāra gate of Burhānpur. In December a festival called *uras* is held at Rasūlpurā in Khāndesh in honour of a Muhammadan saint. Prior to this the drivers of Burhānpur feed their bullocks for two months on *ghī*, and on the way to Rasūlpurā they race against each other, driving their *rerūs* two, three or four abreast where the road permits.

93. Heavy expenditure on marriage ceremonies, Mr. Montgomerie states, is found to be as fruitful a source of indebtedness in Nimar as elsewhere. But the expenses of funeral ceremonies are also substantial, as all members of the caste in the neighbourhood are called together and fed.



The average rental of a cultivator is Rs. 13 and on a marriage or a funeral he spends Rs. 200 or fifteen years' rental. It is in the direction of this one great luxury of the people that the standard of living has chiefly developed. A practical instance gathered at settlement will best illustrate this statement. Near Burhānpur, which became British territory in 1860, an old Kunbī headman in describing to Mr. Montgomerie the nature of *mund*, the land specially held by patels, remarked that formerly both adults and children of the patel's family were buried in the *mund* land; but now only children were buried and adults were burnt. The change in custom, he said, took place some thirty or forty years ago; the reason being that there was *sukh* (ease) where formerly there was *dukh* (hardship); and an increase of wealth now enabled agriculturists to defray the feeding of the whole caste which was an accompaniment of cremation.

In a Bhil wedding, the women, with the exception of the mother of the bridegroom, accompany the procession. A Brāhman sits on the top of the house and recites texts, while another Brahman or a man of the caste pours water on the hands of the couple. Their right hands are stretched out palms upwards over a large jar of water and a piece of raw sugar is placed on the palms. Then the Brāhman cries out 'Bridegroom and bride be attentive' and strikes his hands together, and four women come and mark the foreheads of the couple with rice and red powder. Among the Bhilālas women do not accompany the wedding party. The couple walk four times round the *gangāl* or large pot of water, the bride going behind the bridegroom and placing her hands on his shoulders. Contrary to the usual Hindu practice the Bhils never place a dying person on the ground but let him remain on a cot. When the Gūjars return after a funeral, some cakes are brought by one of the caste and the mourners eat a little. During the period of mourning the relatives eat wheat *chapātis* and the pulse of urad. Funeral ceremonies are very expensive in Nimār, and it is considered



SOCIAL LIFE AND CUSTOMS.

85

obligatory to invite the whole community of the caste and to serve them with the best food possible. An ordinary cultivator will often spend two or three hundred rupees on a funeral. The idea is that to lavish expenditure on the ceremony helps the soul of the deceased to attain heaven. The family priest is mercilessly extortionate on such an occasion and however much be given to him is never satisfied.

94. The idea of primogeniture is familiar to the people and in the leading families some attempt
Inheritance has been made to enforce it, but as a rule the civil courts readily decree partition, and the heads of families find it difficult to resist the claims of all relatives to shares in the ancestral estate. The general custom regarding the devolution of property is that all sons share equally, but occasionally by private arrangement the eldest son obtains somewhat more than the others. Sometimes the father divides his property among his sons during his lifetime keeping a portion for himself. In this case succession to the father's share is generally held to depend on the making of a contribution towards his funeral expenses. But if, as is generally the case, one son remains with the father, he may often make an attempt to perform the funeral himself, and so debar his brothers from their just claim to participate in the inheritance. When there are sons, the widow does not generally inherit, but if her husband has divided the property among his sons during his lifetime, reserving one share for himself, she is entitled to the enjoyment of that share for life. In other cases she is entitled to maintenance from sons born of herself. If there are no sons she succeeds to her husband's property for life, but may not alienate it except on one or two special grounds. Daughters never inherit land except in the absence of sons.

95. Sowing and harvesting are generally begun on a Sunday. While sowing is going on
Customs of cultivation. nobody shaves or has his hair cut, black clothes are not worn, and women do not wash or clean



their hair or put *kājal* (lamp-black) on the eyes. After sowing is completed the men wash and shave and then they have a feast. On Akshat Tritiyā on the 3rd day of Baisākh Sudī they get four pieces of earth from the field and place over each a new earthen pot, on which the names of the four rainy months, Asarh, Shrawan, Bhādon and Kunwār are marked. The pots are filled with water and as they are new this oozes through on to the clods below. If a clod gets well saturated it is held that there will be good rain in the month represented by it. They also make *sherbet* of tamarind seeds and drink it, and then count the number of grains left in the cup. If the number is an odd one they think that there will be a profit on the year's work, but if even, that there will be none. In some localities, when harvest is complete, a goat is offered to the field, and is then eaten by all the farm-servants. The Banjarās offer a goat to Sodal Deo or the god of the threshing-floor, and castes which abstain from flesh food offer a white pumpkin. Cattle are not yoked on an *Amāwas* or new moon day. And on Bhādon *Amāwas* they are given new nose-strings and head-bands and are washed down. They are then worshipped and taken to the shrine of Mahābīr to do reverence to him. Mahābīr is also known locally as Mārotī, a name derived from Marut, the Vedic god of the wind. On the day of Dasahra all the villages go to the mālguzar to pay their respects and present him with a green leaf of the *shamī* tree (*Bauhinia racemosa*) in token of their desire for his prosperity during the coming year.

96. The following are a few proverbs taken from a collection kindly furnished by Mr. B. Jagannath :—‘ It is no use being afraid of the pestle when you have put your head into the mortar.’ This means that it is useless to begin a dangerous business and then fear for the results. ‘ Working with charcoal makes the hands black ’ corresponds to the English saying about touching pitch. ‘ A slut is restless when there is a feast in the village ’ means that greedy persons are never satisfied.



‘ Every house should have an old man in it and a back-yard’; because the old man will remain sitting in the house and so he notices everything that goes on, while the back-yard of course serves for dumping rubbish. *Dhobī ko gadho na ghar kō na ghāt kō.* ‘ The Dhobi’s donkey never gets a rest.’ ‘ At a barber’s wedding all are gentlemen, and it is awkward to have to ask somebody to carry the torch.’ This is the regular duty of the barber at weddings, and the saying has a clear point but no near English equivalent occurs to the mind. ‘ If the mind is pure, water from an earthen pot is as good as that of the Ganges’ or ‘ To the pure all things are pure.’ ‘ A skinflint who sends you away at once is better than a friend who keeps dallying and finally gives you nothing’ is rather an apposite saying. ‘ If your husband loves you, your mother-in-law can do nothing’ indicates that among natives it is the wife rather than the husband to whom the mother-in-law is formidable. ‘ Thunder gives no rain’ or deeds are better than words. The following are a few agricultural sayings:—‘ If it does not rain in Pushyā and Punarwasu *nakshatras* (July), the children of Nimār will go without food.’ ‘ Rain in Maghā *nakshatra* (end of August) is like food given by a mother’ because it is so beneficial. ‘ If there is no wind in Mrigsirā (beginning of June) and no heat in Rohinī (end of May) sell off your cattle and go and look for a livelihood elsewhere’ ‘ If it rains during Uttarā (end of September) dogs will turn up their noses at grain’ because the harvest will be so abundant. ‘ If it rains during Asleshā (first half of August) the wheat stalks will be as stout as drum sticks’ (because the land will be well ploughed).

LEADING FAMILIES.

97. The District contains a number of families of long standing, some of whom enjoyed important positions under native rule. The land was divided at an early period among Rājput and Bhilāla zamīndārs who held estates on a feudal tenure, while under the Muhammadans some Brāhman families held the



office of Mandloi, or collector of the revenue and executive functionary over areas corresponding to parganas. Among both these classes of families the rule of primogeniture came to be observed as a necessary condition of their continuance, and in certain of them it still obtains as a custom. So far as can be ascertained succession goes by primogeniture in the families of the Mandlois of Khandwā, the Rānā of Piplod, the Rao of Mndhāta, the Thākur of Jaswārī, the Thākur of Ghatakherī, the Rāna of Punāsa, the Thākur of Khandwā, the Mandloi of Beria and the Maslai, Bhāmgarh and Seldā families. On succession to the *gaddī* or headship of the house representatives of these families are marked with a *tika* or badge on the forehead and sometimes presented with a sword, and the investiture may be carried out by custom by the head of another house. Thus the investiture of the Rānā of Piplod is performed by the Rao of Bhāmgarh. Rājput landholders usually have the titles of Rānā or Thākur, and Bhulalas those of Rao or Rāwat. The Mandloi families are most often Brāhmans and occasionally Kunbis. They are usually the most prosperous at the present time.

98. The Bhuskute family now resident at Burhānpur, is the most important in the District, The Bhuskute family. whose present representative is Rao Bahādur Balwant Rao Bhuskute. His ancestors, Rām-chandra Ballal and Naro Ballal, were Kokanasth Brāhmans and came from Ratnāgiri, being appointed by the Peshwā to settle the Handia tract in about 1750. They carried out their work successfully and were subsequently deputed to suppress the plundering Bhils and Korkūs of Nimār, and obtained the name of Kurhāde or 'axemen' from the numbers of these marauders whom they beheaded. The family still keep the axes at Khargaon, and revere them as ancestral heir-looms on the Dasahra day. For their services the Timarni fort with a small jāgīr estate was bestowed on them and they were made Sīr Mandlois of Bijāgarh and Handia, and Kānun-goes of various tracts. Rao Bahadur Balwant Rao is fifth in



LEADING FAMILIES.

89

descent from Rāmchandra Ballāl. He is 43 years old and is an Honorary Extra Assistant Commissioner and first-class Magistrate in Hoshangābād and Nimār. He has served as Additional Member of the Viceroy's Legislative Council, has been President of the Burhānpur Local Board and Municipality for about 20 years, and is exempt from personal appearance in a civil court. Rao Bahādur Balwant Rao is universally respected and liked both by his own people and by European officers.

99. The Mandloi family of Khandwā are Nāgar Brāhman families. Their ancestors are said to have come from Gujarāt seven or eight centuries ago, on account of a quarrel with the king of Delhi, who desired to see the faces of the Nāgar women because he admired their singing. The Nāgars refused, and leaving Gujarāt came to Khandwā, of which one of their ancestors became Mandloi in Akbar's time. The family is now split into several branches, the principal one being represented by Govind Rao Mandloi. He is a young man of 33 years of age and speaks English. He is Vice-President of the Khandwā Municipality, Secretary of the Nimār District Council, and is exempted from the provisions of the Arms Act. His estate consists of seven villages, of which four, with some other pieces of land, are held free of revenue. The family observes the rule of primogeniture. Mukund Rao Kesho Rao, Jagīrdar of Dhertalai, is a Deshasth Brāhman; his estate consists of nine villages, of which three are held free of revenue, and he enjoys an annual pension of Rs. 100. The estate was involved and was taken under Court of Wards management for 18 years, when the liabilities having been discharged it was restored to the proprietor in 1906.

100. Among the Rājputs the Chauhān family of the Rānā of Piplod is the most ancient, and the ancestors of the family are believed to have been at Asīrgarh in the twelfth century when it was sacked by Alā-ud-dīn Khiljī. The family regularly resort to



Asirgarh to pay their devotions to their tutelary goddess Ashāpuri, whose shrine is in the fort. Rānā Mehtāb Singh is about 40 years old and has four villages, of which two are held revenue-free. Rānā Zālīm Singh of Punāsa is a Rājput of the Tuar clan, who were once zamīndārs of the western part of Nimār. He has a revenue-free grant of two villages and some land and an annual pension of Rs. 100. The proprietors of Ghatakheri are Surajvansī Rājputs, and have an estate of about 20 villages with grants of land revenue-free in a number of villages, which are believed to have been awarded by Sindhia for service against the Bhils. Thākur Madho Singh, the present proprietor, is a young man who succeeded his father only in 1906. The mālguzār of Jaswāri, Rām Singh, is also a Sūrajvansī Rājput, and belongs to an old family, whose ancestors are said to have come from Chitor eight or nine centuries ago. He has a grant of land in Jamli and Bargaon, which was made by Sindhia and confirmed by the British Government. The Mandlois of Beria are Ponwar Rājputs, and their estate consists of five villages, of which two are held free of revenue, while they also receive an annual pension of Rs. 370. Rām Singh Mandlor is a young man of about eighteen years of age and is well off. During his minority the estate was managed by the Thākur of Jaswari.

101. The principal Bhilala family is that of the Rao of
Bhilala families Mandhāta who is hereditary guardian
 of the temple of Onkāṛ at Māndhāta.
He has six villages of which four are held free of revenue, the grant having been apparently made to him by Holkar for the maintenance of the temples. The family also derive a large income from tolls levied at the fair and the offerings made. Rao Yashwant Singh, the present proprietor, is about 30 years old and was educated at the Indore College. He is locally called Raja, but the title of Rao is the only one recognised by Government. Another important Bhilāla family is that of Rao Bhairon Singh of Maslai. He has



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FORT AT MANDLESHWAR

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three villages in all, of which two with some land are held free of revenue and an annual pension of Rs. 2240. The Bhāmgarh family are also Bhilālas and were of some importance under the Marāthās. Rao Kishor Singh of Bhāmgarh now holds three villages.

102. The leading families of Kunbīs are those of Dinkar Rao Deshmukh of Shahpur and his cousin Yashwant Rao of Zainābad. Other families Their families separated about two centuries ago. Each of them holds six villages and receives an annual political pension of Rs. 1210. They are however both involved in debt. Rao Hate Singh of Chāndgarh is a Muāsi Korkū and holds the Chāndgarh estate, consisting of 18 villages. This¹ was conferred on them in jāgīr by the Bhopāl State in 1821. The family are related to the Thākurs of Bairī in Hoshangābād. Rao Hate Singh is heavily indebted and a manager of his estate has been appointed by the Deputy Commissioner. Another old Korkū family is that of Dāmjipurā, whose head, Onkār Patel, is a Potharia Korkū. He owns 35 villages in the Harsūd tahsil. The estate was taken by his great-grandfather on a clearance lease and mālguzārī rights were subsequently conferred in it. The estate had become hopelessly involved and was recently foreclosed by the Rājā of Makrai. Among the Muhammadans the Kāzi family of Burhānpur deserves mention. The present Kāzi is Mohibur Rahmān, and he is about 28 years of age. He knows Persian and a little Arabic and is muāfidār of the Edlābād pargana in the Khāndesh District. Another leading Muhammadan was Nawāb Yāwar Ali Khān, who held a jāgīr estate of 33 villages in the Nizām's dominions. He died in 1905 and was succeeded by his son Nawāb Kudrat Ali Khān.

¹ See also the Gazetteer article on the Chāndgarh group.



CHAPTER IV. AGRICULTURE.

SOILS. (C. G. LEFTWICH.)

103. The surface of the District may be described generally as consisting of a thin layer of soil covering a sheet of trap rock. General nature of soils. On high lands this is so shallow as to be incapable of bearing crops, or anything better than the growth of scrubby vegetation which is found on it. In low-lying land along the beds of streams the soil reaches a fair depth, while a few stretches of good culturable land occur, as on the Khandwā plain and the alluvial valley of the Tāpti round Burhanpur. At the settlement of 1864—68 Captain Forsyth divided the soils of the cultivated area into four main classes. During the following twenty years, cultivation having become more intense and the demand for land having increased, the cultivators themselves introduced further differentiation and Mr. Montgomerie adopted their classification. The peculiarity of this is that it determines soil classes largely by position. The highest class is *gatā*, a low-lying, moist black soil of considerable depth which usually produces double crops without irrigation. This is subdivided into *gatā I* and *gatā II* according as it produces two good or two moderate crops without irrigation. *Thāwar* signifies level land of good deep soil and is divided into *thāwar gohāri*, which will usually yield a crop of wheat or some other spring grain without irrigation, and *thāwar sihāri*, which is good level land producing autumn crops. At settlement *gatā* covered less than one-thirtieth and *thāwar* about one-eighth of the total cultivated area of old Nimār. More than half of this total was classed as *māl*, which simply indicates land lying high or on a slope. There are three subdivisions of this class. In *māl I* is included the blackish soil, one cubit or



more deep, commonly found at the foot of a slope. *Māl II* is a dark brown soil, from a span and a half to one cubit deep, found on slopes. *Māl III* is brown, still more sloping, and less than a span and a half deep. *Māl I* and *māl II* are further classified as *gohāri* if they be wheat-producing. Between one-fourth and one-third of the total cultivated area is poor, high-lying and stony land of a red or yellow colour. This soil is called *khardā* and is subdivided into *khardā I*, from a half to one span deep, and *khardā II*, less than half a span deep.

Besides these main classes three special soils were also recognised at the last settlement, viz.:—*pāndhar* which is a light-coloured soil formed chiefly from the debris of old mud walls on the sites of villages, and impregnated with fertilising organic matter; *mān* a yellow sandy soil, of good depth but little fertility; and *tharī*, soil which lies beside a river and is enriched with silt. The last only occurred in the Burhānpur tahsīl.

104. For the purposes of determining soil-factors further particulars were recorded. Rich land liable to scouring in the rains was classed as *rālnā*. Sometimes a portion of a field of *gatā* is raised above the level of the rest, and is too dry to bear double crops successively except in a year of heavy rainfall. This portion was recorded as *mangrā*. Embanked land was recorded as *bandhua*; gardens for the cultivation of sugarcane, vegetables, fruit and maize as *bāri*; irrigated land as *pīwat*; fields lying near the village site and manured by its drainage, as *goirā*, whether they were *pāndhar* or not; and fields lying at a distance from the village site and liable to damage by wild beasts were recorded as *ujāwāla*. These classes, which were adopted for old Nimār then under resettlement, are not the same as those recognised in the portion of the Harsūd tahsīl transferred to the District from the Harsūd tahsīl of Hoshangābād, where the soil classification adopted at the Hoshangābād settlement is in force.



STATISTICS OF CULTIVATION.

105. Of the total area of 4261 square miles¹ according to the village papers of 1905-06, 1949 square miles or 46 per cent. were occupied by Government forest, 211 square miles or 5 per cent. were classed as not available for cultivation, and 502 square miles or 12 per cent as culturable waste other than fallow. The remaining area of 1598 square miles or just over a million acres, amounting to 69 per cent. of the village area and 38 per cent. of the total area of the District, was occupied for cultivation. The occupied area at settlement was 608,000 acres, but this did not include the ryotwāri villages or the tract transferred from Hoshangābād in 1896. The area in 1896-97 was 765,000 acres and it has increased steadily every year since then. The second transfer from Hoshangabad in 1904 only added about 20,000 acres of occupied area and the remainder of the increase of 240,000 acres between 1897 and 1906 is due to the extension of cultivation. The rapid growth in the acreage brought under cultivation is in a considerable measure due to the settlement of new ryotwāri villages on land taken from Government forest. The proportion of area occupied is 74 per cent. in Khandwā tahsil, 67 in Burhanpur, and 62 in Harsūd. At the settlement of 1895-96 more than 70 per cent. of the available area was occupied in the Gāndhwa, Mundī, Gokulgaon, Pandhāna and Khandwā groups of the Khandwā tahsil and the Zainābād group of Burhānpur tahsil. A fair amount of unoccupied land still remains in the Burhānpur tahsil, and the area of Government forest available for agricultural settlement is not yet exhausted. The cropped area per head of population is at present two acres, a very high average. And though so large a proportion of this is under cotton that the District has to import food for its consumption, yet the supply of labour is inadequate.

¹ The area by village papers is 12 square miles smaller than that obtained by professional survey.



quate, wages are very high, and there is still considerable scope for increase of population.

106. In 1905-06, an area of 225,000 acres or 22 per cent. of the occupied area was under
Fallows. old and new fallow. This is a very

high proportion for a District whose principal crops are cotton and juār, the average of land left fallow in Nāgpur and Wardhā being only about 13 per cent. of the occupied area. The character of the country is however different in Nimār owing to the hilly nature of the surface, and there is much larger area of very poor soil which requires periodical resting fallows. The extent of old fallow¹ has risen from 100,000 acres at settlement to nearly 180,000 in 1905-06, despite the very large increase in the cropped area. This may perhaps be partly attributed to the transfer of the comparatively infertile Chārwa tract from Hoshangābād, and still more to the breaking-up of new land of poor quality in ryotwāri villages, which is given long rests so long as there is fresh soil elsewhere to which the cultivator can transfer his cattle. A considerable part of the land classed as old fallow is also probably reserved for grazing, the quantity of regular grass land available being insufficient. The area of new fallow was 47,000 acres in 1905-06 as against 43,000 at settlement. No trouble is usually experienced in Nimār from the growth of *kāns* grass (*Saccharum spontaneum*) in land left fallow, probably because the soil is too shallow to enable the deep-rooted *kāns* to flourish.

107. The gross cropped area was 476,000 acres in the settlement of 1895—99 and had increased
Progress of cropping. ed since Captain Forsyth's settlement (1868-69), by 164,000 acres or 53 per cent. The acreage of cotton had nearly trebled during the intervening period, while that of juār had only slightly increased. In 1905-06 the cropped area was more than 800,000 acres and had increased by 335,000 acres or 70 per cent. in the ten years since the

¹ Fallow of more than three years.



settlement. A considerable part of this increase is to be attributed to the transfer of the Chārwa tract from Hoshangābād and the breaking-up of fresh ryotwāri land. The area under cotton had increased by 180,000 acres or 140 per cent. on the settlement figure of 128,000 acres. The area of juār had increased by 38 per cent., and the acreage of til, wheat, gram and kodon-kutkī had also largely expanded. The net cropped area was 798,000 acres in 1905-06 and 13,000 acres were double-cropped.

108. The area on which two crops are grown is not important, though it varies largely in different years. The maximum acreage recorded as bearing after-crops was 26,000 acres in 1892-93 and the minimum 2500 acres in 1899-00. In the former year rain late in the season caused much land to be resown with a second crop, while in the latter the scanty rainfall reduced second sowings to a minimum. Double crops are grown principally on the fields round the village which are manured by its drainage, and on low-lying fields of black soil.

109. In 1905-06, autumn crops covered 748,000 acres or 92 per cent. of the cropped area and spring crops 63,000 or 8 per cent. Statistics of crops. Nimār has by far the largest area under autumn crops in the Province now that Sambalpur has been transferred from it, and this harvest is all important. In 1905-06, cotton covered 308,000 acres or 38 per cent. of the cropped area, juār 203,000 acres or 25 per cent., til 76,000 acres or 9 per cent., wheat 41,000 acres or 5 per cent., and arhar or tūr which is grown mixed with cotton and juār 30,000 acres or 4 per cent. Of other crops, the most important were *bājra* (23,000 acres), gram (14,000), kodon-kutkī (16,000), the pulses urad and mūng (17,000) and rice (11,000).



CROPS (C. G. LEFTWICH.)

110. The most important crop in the District at present

Cotton. is cotton. The enormous spread in its cultivation in Nimār during the last

quarter of a century has been the most remarkable feature in the agricultural history of the District. At Captain Forsyth's settlement (1868) cotton covered an area of less than 35,000 acres, or about one-tenth of the cropped area. At Mr. Montgomerie's settlement in 1896 it covered 128,000 acres or 28 per cent. During the last decade its area has considerably more than doubled. In 1904-05 it amounted to 344,000 acres or 40 per cent. of the total and it is likely to exceed even this high figure. Mr. Montgomerie remarked upon the substitution of cotton for juār as a phase of commercial development remarkably uniform throughout the District. During the decade which has since elapsed this development has continued without abatement. During the current year, however (1907), the price of juār has gone so high that some reaction may perhaps set in.

111. The variety of cotton mostly sown in Nimār is locally called *Dhārwarī*, known in the

Varieties. Nāgpur country and Berār as *jarī*.

Mr. Montgomerie writes¹:—'The development of the export of cotton has culminated in the ousting of the local variety by a foreign variety. The local *deshī* cotton, which had successfully survived the attempt to introduce Hinganghāt cotton in 1868, was in the last few years of the settlement (1892-95) simply driven out of the populous parts of the District by the imported *Dhārwarī* cotton. In 1892, it is said, some Khandwa Baniās brought *Dhārwarī* cotton seed from Jalgaon in Berār. The *Dhārwarī* was sown, yielded well and found a ready market; the news went abroad and *Dhārwarī* became the rage.' He ascribes the popularity of *Dhārwarī* to the fact that it yields 30 lbs. of lint to 100 lbs. of raw cotton while *deshī* only yields 25 lbs.

¹ Settlement Report, para. 23.



The *deshī* variety is now relegated to poor land or remote portions of the District where it is locally made into home-spun cloths. In 1906 a further experiment was made through the District Agricultural Association with Hingan-ghāt (*banī*) seed. But the verdict of the cultivators was in favour of *jaī* as being more easily picked, quicker to ripen and generally more productive; in quality the staple of *banī* was found to be superior. Experiments have also been made with the Upland Georgian variety which promises to be largely in demand.

112 The land is prepared for cotton by hoe-ploughing with the *bakhar* or scarifier before the rains. This is done twice, the second ploughing being at right angles to the first. By this process the stubble of the previous year's crop is removed. If necessary it is repeated a third time. The stubble is collected and burnt and another turn with the *bakhar* works the ashes into the soil. When the land has been ploughed for some years with the *bakhar* only, it is generally refreshed by a deep ploughing with the *nāgar* or regular plough just after the harvest or in the hot weather. Sowing of the crops generally begins about the end of June or as the people say in Ardā *nakshatra* (June 20th -- July 4th). The *bakhar* is usually run over the land just before sowing to destroy the young shoots of weeds. The seed is washed in cowdung or clay and water to lay the lint and so to prevent its sticking. In sowing, the three-pronged plough (*tīfan*) is employed without its ordinary seed-tube (*sartā*), but dragging three separate seed-tubes. After sowing weeding is done by the small hoe-plough called *daurā* or *kolpā*. A yoke of oxen sometimes draws two of these at a time when the weeds are not too heavy. This process is repeated two or three times and is supplemented by hand-weeding between the plants. The harvest lasts from early November to early February and is generally completed in two or rarely three pickings. The first picking is called *mandyā* and the second and third



sarwā. Picking is usually begun on a Sunday as the most auspicious day, but no particular rites are observed. Hand-gins are not used in Nimār, where numerous ginning factories with steam power have been established.

113. The following description of pests¹ is principally based on Mr. Maxwell-Lefroy's article on cotton pests in the Agricultural Journal of India No. I. The cotton aphis is a small insect coloured in dull yellow or black. It feeds on the leaves and the growth of the plants is stunted. When attacked by the insects the leaves have a shining appearance and the people do not realise that they are covered by animals at all. The insect is preyed on by various enemies, as the Ladybird beetle and others. The only sound artificial remedy is spraying the plants. Another but rare pest, *Sphenoptera gossypii* or the cotton stem borer, attacks the plants if cold weather and heavy dews occur at the time of flowering. In well-manured fields it is never found. A plant attacked by it withers from the stem upwards, and should be uprooted and destroyed. Far more mischief is done by the other cotton wilt, a fungoid disease which attacks the stem near the root, where it swells. The plant attacked by this disease dies from the top downwards. The commonest pests, however, are the pink and spotted boll-worms which are described by Mr. Lefroy as follows:—In August we find the spotted boll-worm eating the top shoots of the cotton or feeding in the flower buds. The moth that comes from these caterpillars lays eggs on the first bolls and the attack begins. As the bolls develop more moths hatch out and both boll-worms become plentiful in the cotton. This goes on till the cotton ripens when probably the caterpillars hibernate. The spotted boll-worms hide away in the ground and there become pupæ, while the pink boll-worms curl up in the seed of the cotton and make a cocoon there. In the next March

¹ This paragraph is largely reproduced from para. 95 of the Wardhā District Gazetteer.



the spotted boll-worm comes out, lays its eggs on the brinjal or some other plant of the order *Malvaceæ* or in the old cotton plants standing in the fields and goes on breeding. When the rains break the pink boll-worm moth comes out from its cocoon. The bolls first affected should be pulled off and burnt. Seed should not be taken from infected plants, and the brinjal should not be grown near cotton fields. Lefroy recommends that some such crop as *bhindī* (*Hibiscus esculentus*) should be grown to catch boll-worm. Another pest is the red cotton bug. This is a small insect of a vivid red colour, which runs about the plant and clusters on leaves or bolls, sucking out the juice and rendering the seed light and the lint stained or bad. This does not do so much damage as the other pest and is frequently not recognised by the cultivator. It can be shaken off the plants into a basket and then drowned in a little kerosine oil and water.

114. Cotton is sown pure in Nimār and generally at about 20 lbs. to the acre. The standard outturn taken at last settlement was 280 lbs., but this was subsequently raised by the Settlement Commissioner in 1905 to 320 lbs., made up of about one-third lint and two-thirds seed. The seed, called *kākra*, is freely given to cattle for food by the better class cultivators.

115. The large millet juār (*Sorghum vulgare*) is the second crop in importance and the principal food grain in the District. At Forsyth's settlement it covered 46 per cent of the total cropped area, at re-settlement 32 per cent, and at present (1906-07) 23 per cent., the decline being due to the substitution of cotton remarked above. The principal local varieties of juār are *amnerī* and *haorī*, and, generally confined to poor land, *ujlī*. One variety, *lāl*, of a rich red colour is only sown thinly scattered among cotton plants. Another variety, *andhlī*, has spreading heads upon which birds cannot obtain a footing. Land is prepared for juār with the *bakhar* in the same way as for cotton. The seed is sown at the com-



CROPS.

101

mencement of the rains. It is pressed into the soil, after sowing has been completed, by a weighted brush-harrow; the process is called *phasādi*. Sometimes the *bakhar* is taken over the field after sowing and this improves germination. In poor soils the seed is sown with the *bakhar* or even with the *nāgar* or regular plough, and a large quantity is used to allow for defective germination. When grown principally for fodder the seed is put in plentifully so as to increase the number of stalks, but in good soil, it is sown sparsely for the yield of grain and the plants are further thinned to increase their vigour and the size of the cobs produced. The crop is weeded with the *kolpā* or small paring-plough, in the same manner as cotton, when the plants are six inches high, and again with the *dhundia*, a slightly larger implement of the same nature, about a fortnight afterwards, and this operation is repeated every fortnight if the rains permit until the crop stands about four feet high. A firm seed-bed is important for *juār*, because if the crop is sown on loose soil, there is considerable risk of 'lodging' by rain or wind. As a rule on well prepared ground *juār* only requires one hand-weeding. A thriving crop soon shades the ground and weeds are more or less suppressed. Still the seedlings are so small and delicate when they first spring up that weeds, if unchecked, soon make greater progress than the crop, with disastrous results. The process of *rakhwāli*, or watching the crop, is most laborious in the case of *juār*. It is watched by night for three months to keep off pigs and by day also for two months after it comes into ear to scare away birds. When the crop is ripe for cutting, the stalks are lopped off a foot from the ground and tied up in bundles; or sometimes only the cobs are cut off and the stalks left standing so that they remain fresh and can be cut gradually as required. Each stalk usually bears only a single cob, and if more than one is produced they are of small size. Each cob contains from 2 to 10 oz. of grain. The harvest lasts for about a month from

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the middle of December to the middle of January, and threshing goes on till the middle or end of February.

116. Juār is a hardy plant but its growth varies immensely with the quality of the land.

Growth and pests.

The crop in the landowner's field near the village may be so high as to conceal a man on horseback, while a patch on an outlying stony ridge will hardly afford cover to a jackal. Juār is a favourite food and the cobs are very good eating even when raw. Farm-servants and their children are allowed by custom to go to the field and pluck enough to eat while the crop is standing, while the harvesters always receive some heads for their midday meal. The labour involved in the cultivation of juār is very great, and the crop is frequently given out on contract to labourers on the condition that they do all the work of cultivation and take half the produce less the seed-grain. On the other hand the crop is popular, because there is practically no initial expenditure on seed-grain, the outturn is nearly as large as that of wheat and it does well in a dry year. Juār is liable to smut from wet weather when it is in flower and also to attacks from caterpillars and a green fly and to damage from a weed called *agia* (*Stiga lutea*) in a very dry season. Its fibrous roots entwine round the roots of the plant and check its growth. The most common pest is the sugarcane borer (*Chilo simplex*) locally called *illī*, the larvæ of which eat the young leaves and bore into the stem, killing the plant. Its body is yellowish white with purple lines along the back and a brown head. Smut is locally called *kanhī*. The ear turns black and when shaken a black powder drops out. The cultivators of Nimār now generally realise that the best way to prevent this disease is by steeping the seed in sulphate of copper. Steeping the seed in moderately hot water is also efficacious, though to a less degree. Boiling and cold water mixed in equal quantities will give the proper temperature. A small white caterpillar which attacks the plant after it comes into ear is called *gabhār*. If damp



and cloudy weather occurs at a late stage of its growth the crop may also suffer from rust, called *rangāri* or *bānni*. Excessive rain occurring soon after the seed is sown prevents it from germinating and rots the plants. Juār is sometimes grown mixed with tūr in the proportion of one-seventh of the latter. From 5 to 8 lbs. of seed are sown to the acre and the standard outturn is 600 lbs. The stalks, which are known as *karbī*, and the chaff (*gūri* or *nānchāra*), form a very valuable bye-product, supplying the fodder on which the cattle depend for the greater part of the year. The value of the stalks may be 60 per cent. of that of the crop and the two in combination are more valuable than the standard wheat crop on the same area.

117. In point of area the third crop in order of importance is til (*Sesamum indicum*). It is sown in about 100,000 acres and covers an eighth of the total cropped area. Its popularity in Nimār is largely due to the fact that it gives a good yield in newly cleared land, and as cultivation is extending it is much sown at present in lands which will ultimately be given up to cotton and juār. It repays indifferent cultivation better than any other crop. The preparation of land for til is slight and a handful of seed will sow an acre. Wild beasts do not injure it until quite ripe, and it yields some 200 lbs. per acre on poor *khardā* soil and 250 lbs. or more on medium soils. Four varieties are grown in Nimār. The kind called *juul* is commonly used as the first of two crops both in irrigated and in unirrigated lands. It matures rapidly and is ready for harvest by the end of September. *Barī* (large) *tilli* and *lāl* (red) *tilli* are also sown at the commencement of the rains, but are not harvested till November or December. *Barī tilli* requires newly broken land or it must be manured. The fourth variety is *maghai tilli*; it is sown, only in good land, in August or September and is not reaped until January or February. In the Burhānpur tahsīl *haori* or white *tilli* is much sown. The crop is



commonly sown by a seed-tube attached to a *bakhar*, but the two-pronged sowing plough (*dusā*) is sometimes employed; by the former method the seed is sown near the surface and germinates with light rain; by the latter it is sown deep and is liable to sink too far into the soil. This crop is grown almost entirely for export and commands a good price.

118. Wheat covers some 50,000 acres or about 6 per cent. of the total cropped area, about one-sixth of which is irrigated from wells.

A hard red variety called *kathia* is sown in irrigated, and white *piśsī* in unirrigated land. It is chiefly grown in the rich pockets of soil which lie at the foot of slopes, frequently as a second crop to rice. It is mostly cultivated by Gūjars and Rājputs in the centre of the Khandwā tahsil and in the Kānapur-Beria tract in the extreme north-west. Irrigated wheat is sown with the *tifan* or *dusā* (three and two-pronged ploughs) and unirrigated with the small plough called *nāī*. About 60 lbs. are sown to an acre and the standard outturn is 680 lbs. which is the highest in the Central Provinces proper. The land is prepared by passing the *bakhar* over it to clear it of stubble immediately after the previous crop has been harvested and again in the hot weather and several times during breaks in the rains. It is not regularly ploughed up with the *nāgar*, but before sowing the soil is levelled by dragging over it a plain log of wood called *māī*. Sowing usually begins towards the end of October. The crop is not weeded and rarely manured. It is liable to rust called *geruā* if heavy rain in October or November is followed by cloudy weather. High winds, when the plant is coming into ear, cause the grain to shrivel up. This disease is called *umāla*. The harvest is reaped in February.

119. Tūr or arhar (*Cajanus indicus*) covers about four per cent. of the total cropped area. It is generally grown as a separate crop

in Nimār, but is sometimes sown in the proportion of one-tenth with cotton or of one-seventh with juār, rice or tilli.



CROPS.

105

When grown separately 8 to 10 lbs. of seed are sown on an acre and the outturn is 500 to 600 lbs. It is sown only on the better class of soils. Only the red variety is sown as a rule though sometimes a sprinkling of *ambāri* is mixed with it. The stalks called *tūr kāthi* are sometimes used for fuel but more commonly plaited into mats either for protecting the sides of mud houses from heavy rain or for making into cylindrical receptacles for grain.

120. Besides the above, other crops of some importance in the District are urad, mūng, maize, Other crops. *bājra*, *sawān*, kodon, kutkī, gram, lākh or tiurā, bailey, masūr, and peas. Of these urad covers the most considerable area, viz., about 30,000 acres; gram covers about 20,000. Kodon and kutkī are of importance as forming the principal food crop of the Korkūs and Bhils in the hilly portions of the jungle tracts. Rice now covers less than two per cent. of the cropped area. It is sown broadcast in moist low-lying land, 24 lbs. to the acre, and the standard outturn is about 1000 lbs. Linseed does not cover more than one per cent. of the cultivated area and is of little importance. *San-* hemp is sown in less than 2000 acres by Lorhās; its cultivation is regarded as unclean by most Hindus. There are very few betel-leaf gardens, their total area being only 30 acres. *Mūng-* *phalī* (ground-nut) covers only about 500 acres but its popularity seems likely to increase. Chillies cover less than 2000 acres.

121. The cultivation of *gānja* in the Central Provinces is confined to a few villages in the Gānja. Khandwā tahsil: it is at present grown in from 200 to 250 acres, mostly by Gūjars. The bushes are stripped in November and December. Frequently a spring crop is planted out between the rows of bushes, thereby securing a second crop of inferior quality. The outturn is about 16 maunds or 1280 lbs. of uncleaned *gānja* per acre.

122. Fruit trees have not been widely planted in the District, no doubt largely on account of the shallowness of the soil and the

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hardness of the rock beneath. The most popular fruit is the mango which is grown over some 200 acres. Plantains and oranges are grown to a less extent in a few substantial villages. There used to be, in the days of the Fārukis and Mughals, extensive vineyards round the base of Asīrgarh. Their culture still survives to a small extent, but it is on a much reduced scale, contrary to the anticipations expressed by Forsyth. Asīrgarh also contains a large number of custard-apple trees which now yield a moderate crop, wild and untended as they are. Custard-apple trees commonly flourish in the enclosures of ruined fortresses and other deserted sites. The mahuā tree grows abundantly throughout the District. Forsyth remarked, and his observations still hold good, that mahuā trees are never destroyed in clearing land in Nimār, their fleshy flowers being not only used as the basis of the native wine or spirit, but largely eaten as well. At the same time, on account of the great demand for labour and the consequent high rate of wages prevailing in Nimār, enormous quantities of the fallen flowers lie to rot, to be devoured by wild beasts, or to be trampled into dust. The Forest Department have frequently not been able to obtain offers for the contract of mahuā produce because the cost of its collection and removal to the railway is too great.

123. The statement on the next page shows the total value of the crops of the District taking the standard outturn on the area cropped in 1905-06 according to the prices ruling in that year.

The value of a standard harvest is therefore at present prices about $1\frac{1}{2}$ crores. A very rough estimate of the valuable bye-products of cotton-seeds and juār-stalks has been added and this brings up the value of the total produce to Rs. 1·80 crores.

124. The principal agricultural implement is the *bakhar* or surface-plough. The share of this is called *phās* and consists of an iron blade about 19 inches long and two to

Agricultural implements.



CROPS

107

Details of crops.	AREA 1905-06	STANDARD QUANTITY PER ACRE	GROSS PRODUCE.	VALUE RATE PER RUPEE, 1905	GROSS VALUE.	Value of crop on an acre.
	Thousands of acres.	lbs.	Thousands of lbs.	lbs.	Thousands of rupees.	
					Rs.	Rs.
Rice ...	11	609*	6,933	19	3.65	32
Wheat ...	41	680	28,044	23	12.19	30
Juār ...	203	600	121,754	33	36.90	18
Kodon-kutki	16	175*	2,775	50	56	4
Linseed ...	1	200	181	12	15	17
Gram ...	14	450	6,511	25	2.60	18
Cotton ...	308	82*	25,284	4	63.21	20
Arhar ...	30	550	16,715	14	11.94	39
Other crops	186	325	60,350	Rs. 10 an acre	18.29	10
Total ...	811	...	268,548	...	14.49	...
Cotton-seed	...	198 lbs.	60,984	48 lbs.	12.70	4
Juār-stalks	...	200 bundles	40,600 bundles.	Rs. 4-8 per 100 bundles	18.27	9
Total value.	...	...	...	...	1,80.46	...

* Cleaned produce.

three inches wide fixed horizontally into a flat block of wood called *khod*. It is drawn by a pair of bullocks and is used both in preparing the fields for cultivation, breaking up clods and harrowing the surface, and sowing cotton, juār and arhar. Deep ploughing is done with the *nāgar* or ordinary plough. The blade of this is called *phāl* and consists of a pointed iron bar about 3 feet long and an inch square fixed into a heavy wooden body called *datā*, beneath which it projects about 6 inches, pointing downwards and forwards as the plough is driven through the ground. The *nāgar* is used for the break-



ing up of new land or occasionally for the eradication of weeds. It is seldom employed in heavy black soil because of the labour involved to the bullocks, while if rain should hold off after land has been ploughed with the *nāgar* the soil will dry too rapidly and become unfit for sowing. No risk is involved if a field intended for spring crops is ploughed early in the rains, but the *nāgar* is seldom used, unless the field is much overgrown with grass. Experience gained on the Nagpur Farm, so far as it goes, indicates that the best results are obtained by deep ploughing and harrowing in alternate years, but this experiment needs demonstration over a wider area before it can be decided whether the cultivator is right or wrong in his sparing resort to deep ploughing. The *nāgar* requires two or three pairs of bullocks to draw it. The bodies of both ploughs are usually made of *babūl* wood (*Acacia arabica*). The *tīfan* is a treble-drill rake by which three furrows are sown at once. The drills are fixed into wooden sockets or *datās* projecting from the body of the plough, and point downwards and forwards like the share of the *nāgar*. Above each drill is fixed a bamboo tube through which the seed trickles, and the three tubes meet in a circular wooden basin at the top into which seed is fed. Two *tīfans* are used, one for sowing the autumn and other the spring crops. The latter or *rabi tīfan* is heavier, as the ground is harder when the spring crops are sown and the drills must be forced into the soil. It has long pointed drills, each like the share of the *nāgar* but somewhat shorter. The autumn or *tusāri tīfan* is a lighter implement with shorter and thinner spikes, as the ground is quite soft at this time and the seed need not penetrate so deeply. It is used for sowing *juār* and *til*. The *tīfan* has been improved in recent years, the regular shares or spikes having been substituted for *pothalās* or small iron cups which were formerly fixed on to the wooden sockets. These did not penetrate into the ground properly, and the substitution of long shares has caused sowing to be performed more efficiently, though at the same time rendering it



more laborious process. The *tufan* used for sowing the spring crops must be drawn by two, three or four pairs of cattle. In the case of cotton the seed as already stated is sown through a hollow bamboo tube or *sartā* trailing behind the *bakhar*, the space between the lines of cotton being thus equivalent to the width of the share. Rice is the only crop sown broadcast. The *kolpā* or hoe-plough is an implement like a small *bakhar* with a horizontal blade 7 inches long and 2 or 3 inches wide. This is used to weed the autumn crops as *juār*, cotton and *tūr* and to turn up the earth round their roots, first when the plants are a few inches above the ground and again a few weeks later. The bullocks are muzzled and tread between the lines of the crop, two *kolpās* being often drawn by a single pair of animals. Delicate manipulation is required to guide the *kolpā* between the lines of the crop without uprooting the plants. The space between the plants is subsequently weeded by hand. The *dhundia* is an implement like a *kolpā* but with a blade of about 10 inches long which is used when the plants have grown higher.

125. The value of manure is becoming annually more

Manure.

widely appreciated by the cultivators.

At present practically the only source of supply is from the droppings of cattle. It is usually kept in surface heaps by which much of its value is lost. It is spread on the fields in the hot weather. The bulk of the liquid manure is wasted, and the method of penning flocks of sheep and goats in the fields is practically unknown. The nightsoil of Khandwā and Burlhānpur is purchased as manure by the neighbouring cultivators.

IRRIGATION. (C. G. LEETWICH.)

126. The irrigated area has scarcely expanded at all in

Irrigation.

the last 15 years, the average in any

one year being about 12,000 acres. Of

this area only about 250 acres are irrigated from tanks, mainly from the large irrigation tank at Lachhorā in the Kānapur-Beria tract. This tank is under the management of



the Public Works Department and a few more projects have been surveyed by the special irrigation branch of that Department. The bulk of the irrigation in the District is from some 5000 wells, of which about half are *pakkā* or lined with masonry and half *kachchā* or unlined, the former costing on an average about Rs 400 each to construct. The depth of the subsoil water varies very greatly: in some places it is only 20 or 30 feet below the surface, while in others wells have been abandoned after having been dug in vain to a depth of 50 or 60 feet. There is still scope for the extension of irrigation from wells, but the poorer cultivators are deterred from launching out upon this form of expenditure on account of the uncertainty of the results. The surface of the underlying rock is so uneven that hard rock is sometimes reached at a depth of a few feet, while at a short distance a comparatively easily dug well may be giving an almost inexhaustible supply of water. Land Improvement loans are freely given for the purpose of well-sinking and certificates are granted by which the cultivator is exempted from enhancement on account of the improvement. In the centre of the Khandwā tahsīl irrigation by channels is occasionally practised. A dam of palm-trunks and mud (called *pāt*) is thrown across a small stream and an open earthen channel leads the water into the fields, the owners of which combine to construct and repair the dam. It is repaired after the rains have ceased, when there is still a small flow of water in the stream, and is used to irrigate spring crops. Forsyth ascribes the introduction of this method to the Mughals, as it is common in Afghanistan and in Muhammadan countries. There is probably great scope for irrigation in Nimār. At Lachhorā tank the cultivators willingly pay four rupees per acre for sugarcane.

CATTLE.

127. The cattle called Nimāri belong to one of the few distinctive breeds of the Province.
Breeds of cattle. They are described by Mr. J. S. Jethiji,



CATTLE.

III

Superintendent of the Civil Veterinary Department, as follows :—The animals are usually of a red or dark red colour, the bulls sometimes almost black, with a black rim of hair round the eye and dark coloured hoofs. They have horns of medium size and flat foreheads. They are small but well proportioned except that some animals appear low at the fore-limb. The tail is thin and tapering and the dewlap and sheath are small and tight. Bullocks of this breed are spirited and hardy. They have strong hoofs suited to the rocky surface of Nimār, but their strength would probably be insufficient to drag the plough through heavy soil. They are also well suited to road draught and to the work of drawing water rapidly from the shallow wells though this would tend to wear them out somewhat rapidly. The cows are not good milkers, 6 lbs. being about the maximum yield. The Nimāri cattle are principally bred in the Punāsa tract and in the Harsūd tahsil. The animals bred in Holkar's territory to the north of the Nerbudda are called Khargaon bullocks. They are larger and finer than the Nimār animals and resemble Gujarāti cattle. In colour they are frequently *kabīā* or speckled black and white or red and white, and they have long sheaths and dewlaps and large ears. A few animals of the Mālwa breed are found in the District, being known locally as *Nāgri*. These are very large and usually white in colour. They are not fast and are somewhat lazy in cultivation, but are adapted to heavy work. Most proprietors and cultivators keep a few head of cows or buffaloes for breeding from as a supplement to their cultivation. Bulls are kept for breeding and the young bullocks are separated from the herd. They are castrated at three or four years of age, the work being done by Bhils and Māngs in the usual manner, by pounding the testicles with a juār pestle. Occasionally the operation is imperfectly performed and such animals are known as *Inghria*. Mr Jethiji notes that the pure Nimāri breed is rapidly dying out, hardly any animals belonging to it having been brought to Singāji fair in 1907. It is being

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crossed with the Khargaon breed and rapidly supplanted by it.

128. The price of a pair of Nimāri cattle ranges from Rs. 50 to Rs. 200, the best animals bringing higher sums than this. Khargaon bullocks range from Rs. 100 to Rs. 300 a pair and are beyond the means of the ordinary cultivator. Old animals which are used by Baniās for pack-carriage and by washermen, potters, masons and others, for the transport of their goods, cost from Rs. 10 to Rs. 15 apiece. A pair of bullocks fetches the best price between the ages of four and six. They give from ten to twelve years work on an average, and at the most fifteen.

The staple food for bullocks and cows consists of the stalks of juār known as *karbī*. They are usually grazed by one or two paid herdsman in the village waste and are liberally fed with juār stalks, with the straw and chaff of wheat and rice, and in the case of plough or milch cattle, with cotton seed, oilcake and lākh or other pulses grown specially for them. In the hot weather they are sent for two or three months to the remoter forests to graze. They are generally kept in good condition throughout the year, a result which is probably due to the large amount of cattle fodder afforded by the autumn crops, and to the intermixture of grazing grounds with the cultivated area, caused by the undulating surface of the District. Plough cattle get 8 oz. of unmixed salt every third day in the rains if their owners are well-to-do, while ordinary cultivators give the same quantity every week. During the open season 12 lbs. of salt are mixed with 128 lbs. of grain and a feed of this mixture is given to the plough cattle only, once a day or at longer intervals.

129. Buffaloes are valued both for the manufacture of *ghī* from their milk and for the manure which they afford. The bull calves are sold into Khāndesh, where they are used for cultivation



The price of a male calf is from Rs. 20 to Rs. 25, while a milch buffalo is usually valued at Rs. 10 for every 2 lbs. of milk which she gives. In 1905-06 there were 42,000 cow buffaloes in the District giving an average of 40 to each village.

130. Very few sheep are found in the District, but goats are bred in large numbers by Gaolis, Muhammadans and Bharurs. Hindus will not usually drink goats' milk, though there is no religious objection to it and it is sometimes given to children. Confectioners use it for sweetmeats and it is drunk by Muhammadans and members of the lower castes. A goat usually gives two kids in the year and sometimes three. The abundance of *babul* and *khair* or catechu trees and other prickly acacias in the form of shrubs on all the higher and unculturable ground furnishes the flocks with convenient browsing; and their presence in a village is eagerly coveted by the cultivators on account of the large supply of good manure which they afford.

131. The losses of plough cattle during the famines were serious. In 1896-97, before the famine of 1897, the District contained 133,000 bulls and bullocks according to the returns. The numbers declined to 93,000 in 1900-01, while the average for the four years ending 1905-06 was 106,000. This gives a pair to every 16 acres of cultivated area, but a considerable proportion of calves and immature animals are no doubt included in the statistics. The number of cows has not declined in the same manner and the average for the last four years is 80,000, or about 75 to a village. The numbers were about the same before the famines. The District contains 35,000 cow buffaloes, 2000 sheep, 40,000 goats, 2400 horses and ponies, and 1300 donkeys and mules.

132. The local terms for the commoner kinds of cattle diseases are *bhaoria*, *ghatsarap* and *phānsi* for anthrax, *ālā* and *khuri* for



foot-and-mouth disease, and *māta* for rinderpest. Other diseases known are *kelnā*, a kind of rheumatism; *undri* a disease in the tail; and *pahārkkherā*, one which affects the horns, producing a discharge of blood. Colic in horses and mules is called *bhaulotan*, and liver disease, *chāndui*. The District has two veterinary dispensaries at Khandwā and Burhānpur, at which nearly 5000 animals were treated during 1905-06.

133. A large cattle-fair is held annually in the District at Singāji between Bīr and Harsūd.
Cattle-marts.

Khargaon and Nimāri cattle are brought for sale, and also animals from Hoshangābād, Bhopāl, Khāndesh and Berār. Some 10,000 head are brought for sale, and about half are sold, the prices realised averaging between Rs. 40 and Rs. 50 a pair. Weekly cattle markets are held at Khandwā and Shāhpur, and a few head are also brought for sale at Pandhāna and Mundī.

134. There are several customary beliefs as to the marks and appearance of cattle by which purchasers are influenced; but most of
Marks on cattle.

them do not appear to be based in any way on real merits or defects of the animal. One saying is '*Lambī mutrān, dhīla kān*,' or an animal with a long sheath and slack ears should not be bought; an animal with 7 teeth or with black marks on the top of the teeth is also objected to. *Gom* is a circular growth of the hair like a double hook, usually found on the ridge of the back, which is very unlucky. If it points towards the head, the effect is most inauspicious and nobody will buy the animal. If it points towards the tail, it is still unlucky but not quite so bad. Two such marks or *goms* are however considered to be auspicious. A line dividing the hair of the quarter and running parallel to the tail is called *wadgā* and is a very lucky mark. If a bullock snores it is considered a bad omen and also if its tail ends exactly at the point of the hocks. This is called *tank sepia* or useless tail. If one horn curls upwards and the other downwards, it is a



CATTLE.

115

bad omen and is known as *pathāl singhā*. It is also considered a bad sign if the tip of the horn is in a perpendicular line with the fore-foot. White patches of hair on a red bullock are considered a bad mark. In the case of a cow, however, none of these defects have any significance, nor can they exercise any evil influence. A buffalo with eyes of different colours is considered a very unlucky beast.



CHAPTER V. LOANS, PRICES, WAGES, MANUFACTURES, TRADE AND COMMUNICATIONS.

LOANS.

135. The principal scope for agricultural improvements in the District consists in the construction of wells, which are employed for the irrigation of wheat and other spring crops as well as for garden crops and vegetables. The sinking of wells for irrigation is readily undertaken by the cultivators when their means permit. The water-bearing stratum is reached by wells in most parts at from 10 to 20 feet from the surface. In many places there is nothing to get through to reach the water but *muram* or gravel ; but in others hard trap rock is encountered and cannot be overcome except by blasting. A masonry lining is seldom required at first except where there is deep black soil ; but without a retaining wall the *muram* soon decomposes and slips into the well, which thus gradually widens and requires annual repairs or after some years may even have to be abandoned. In 1897 it was decided that the conversion of unwalled into walled wells would be accepted as an improvement conferring the usual exemption from rental enhancement. The total amount advanced in Land Improvement loans between 1874 and 1905 was Rs. 70,000 ; of this sum nearly Rs. 40,000 were given out in the two years 1903—05 when a movement in favour of well-making was got up. The principal and interest on the loans have been recovered as it fell due. A total of 222 *sanads* or certificates for improvements have also been granted in the last twelve years, the bulk of which were given for the construction of irrigation wells. In 1903-04 a total of 123 and in 1904-05 of 257 licenses for blasting powder for the removal of rock were given out. Transactions under the



Agriculturists' Loans Act were comparatively small up to 1900, but in that year more than a lakh was distributed and in the five following years about half a lakh. The total sum advanced between 1884 and 1906 was Rs. 2·19 lakhs, of which Rs. 12,000 have been remitted.

136. The rates of interest on private loans are the same as in other Districts, varying from 6 per cent. on large sums with the best security to 24 per cent. for the small cultivator in moderate circumstances. A common form of transaction is to make the principal and interest payable in monthly instalments. Simple mortgages on landed property are usually given and usufructuary mortgages or those with foreclosure conditions are rare. Cotton cultivators take loans in cash and repay them in cotton at harvest at about 25 per cent. below the market rate. It is estimated that about Rs. 25 lakhs are annually brought into the District by private dealers for the financing of the crops. Sovereigns are now sent by parcel post uninsured. The leading moneylenders are all Baniās, but one or two Telis and Bohrās also engage in the business.

137 The following remarks on the proprietors and tenants have been collected from Mr. The proprietary class. · Montgomerie's Settlement Report and Annexures.

In the 30 years from 1865 to 1895 the number of proprietors or shareholders in villages increased from 1200 to 2100. The proprietors have thus made a long march towards excessive subdivision and its consequent destruction of their status. Some attempt was made, chiefly among the Rājputs, Gūjars and Kunbis, to keep down this evil by the allotment of land to junior members of the family, but this frequently failed owing to their refusal to take it. When the mālguzāri right is much subdivided, a sharer is in a worse position than a plot-proprietor, for he has no larger income and incurs responsibility for the revenue. The



important landholding castes are Rājputs, Kunbīs, Gūjars and Brāhmans, while Bhilālas and Muhammadans come next. During the period of 30 years the number of shares of villages held by Baniās increased from 22 to 95, while Bhilāla mālguzārs were in many instances displaced. The ousting of this class under the system of proprietary right is a disadvantage for them and for their caste-fellows the tenants, with whom they are on good terms, but their successors undoubtedly forward the progress of cultivation as the Bhilālas never did. Bhilāla mālguzārs still predominate in the Punāsa group. The number of Brāhman and Rājput shareholders has considerably increased both by subdivision and by the acquisition of fresh property. Brahman mālguzārs are decidedly well off, and next to them in prosperity come the Kunbis and Gūjars. The Muhammadans are generally badly off. Baniā proprietors are as a rule inconsiderate to their tenants and manage their villages on purely commercial principles. Generally the mālguzār does not differ greatly in means from the other prosperous cultivators. The old patels or headmen, who obtained proprietary rights at Captain Forsyth's settlement, were for the most part of the status of substantial cultivators and of the same castes as the tenants. They have frequently subdivided their property by partition and depend more on their private cultivation than on their share of the village profits.

138. At Mr. Montgomerie's settlement the mālguzārs were as a rule prosperous and but little indebted. During the 30 years preceding this date, the number of transfers of villages in the former area of the District had been distinctly small. A total of 27 villages and 123 shares had been transferred, and taking 4 annas as the average share, this works out to 60 villages out of a total of 700 in the District. This is a very favourable result as compared with other Districts. During the last decade however the mālguzārs have become more heavily involved, or have been



unable to maintain the payments on account of debt which they formerly made, and the load has thus accumulated until the property has had to be given up. Between 1892-93 and 1903-04 a total of 51 villages and 1491 shares, being equivalent to 144 whole villages, were transferred. This was out of a total of 798 *mālguzāri* villages, giving a proportion of 18 per cent. The transfers also resulted in a substantial gain to the moneylending classes. The land revenue assessed on the property transferred was Rs. 40,000 and the sale price gave a multiple of about nine times the land revenue. In private sales and those by order of the Collector the statistics indicate a large and progressive increase in the value of landed property in recent years. In Nimār, however, Mr. Montgomerie states, the increased value of land cannot be so accurately gauged as in other Districts by the multiple of revenue for which villages are sold. For two-thirds of the revenue may consist of the payments of plot-proprietors and on this the *mālguzār* does not get the difference between rent and revenue, but merely a commission. The selling value of a village varies immensely, from three to 36 times the revenue, according to the proportion of *mālik-makbūza* payments. But there is no doubt that land has largely appreciated in value in Nimār as in Nāgpur and Wardhā on account of the profits obtained from cotton cultivation.

139. The chief cultivating castes are the Gūjars and Kunbīs. The Gujars generally occupy the open villages to the west and south of Khandwā town, while the Kunbīs are scattered over the District. As a rule the good Hindu castes live in separate villages and not mixed together in the same one. In a Kunbī village Bhils and Bhilālas may be plentiful but a resident Rājput or Gūjar is a rarity. The Rājputs dominated the District at the commencement of its history and for long continued to do so. A few of them survived all changes of rule and retained possession of their former estates.



With the increase in their numbers most of them have become cultivators and they cultivate well. The Bhil has become an agriculturist only in the last century and has not like the Hindu got the instinct bred in the bone. He can and sometimes does work very hard, Captain Forsyth remarks; he will dig out bushes from his field, on occasion, with as much energy as the Kunbī or Gūjar. He numbers in his community thrifty men and good cultivators; but an inherited knack of loafing stands many a Bhil in bad stead, and a large field, chiefly fallow, is almost certain to belong to a Bhil. The Bhilālas are cultivators and labourers of no great skill. The most numerous gardening classes are the Mālis and Kachhis, and they are found in villages which have a specially good water-supply. Muhammadans form a numerous body in the Burhānpur tahsil, but the proportion of the total number who cultivate is not so large as among Hindus. The Muhammadan prefers town to country life and does not greatly affect agriculture.

140. The people are slow in altering their ordinary scale of living. Captain Forsyth wrote of them:—‘The people are still barely emerging from the long period of oppression when to own a fine house or equipage or even, as the proverb goes, to wear a red turban, was to invite a squeeze from the ever-ready screw of extortion.’ Similarly Mr. Montgomerie states that the cultivators are intelligent and reasonably thrifty and the increased export of cotton and the money which the export brings have not induced any general expensiveness of living. The cultivators fully realise that the demand for their cotton and consequently its price vary from year to year, and they are not unduly sanguine. The condition of the cultivating classes at the time of his settlement was on the whole good. The Bhils were poor from neglect of opportunities, but the Rājputs, Kunbīs and Gūjars were solvent, and lived according to their standard in decent comfort. The first appearance of a group of cultivators may



PRICES.

121

suggest poverty, for most of them wear coarse rough cloth made by the village weaver. But gold earrings and silver waist-belts make a frequent contrast to the roughness of the clothes, and the wearing of coarse cloth is due to a conservative clinging to the old system by which the local short-stapled, coarse cotton is spun into thread by the women of the household and handed over to the village weaver to be made up. This village cloth is more durable and less chilly in rain than the mill-made cloth, so that a sensible people are unwilling to desert comfortable clothing for the sake of the superior whiteness and lustre of the factory product. At settlement the cultivators were found to be in a very satisfactory condition. A proportion of 37 per cent. were well-to-do or not seriously indebted in comparison with their property ; 52 per cent. were in average circumstances with an ordinary amount of debt, but with unencumbered holdings ; while only 11 per cent. were heavily involved or without cattle. The Khandwā tahsil was found to be poorer than Burhānpur, and the area subsequently transferred to Harsūd was the poorest. An analysis of the debts of cultivators in selected villages showed that about half were indebted. About 50 per cent. of the debts incurred were for recent agricultural capital. Mālis were the class who most generally borrowed on this account, probably for the construction of wells, while Gūjars had borrowed most largely for personal expenses.

PRICES.

141. Juār is the staple food grain of the people and is the best index of the general prices of agricultural produce. During the ten last years of Marāthā rule (1808—1818) the price of juār at Pandhāna, then the chief mart of the District, was Rs. 20 per *māni* of 1152 lbs. or 57 lbs. to the rupee. This rate was some 75 to 80 per cent. higher than the price during the

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succeeding ten years of British rule, and the same level was never again reached until the occurrence of the cotton famine of 1862—68. The high prices of produce largely recompensed the cultivators for the extra taxation imposed on them. The withdrawal of the numerous troops which afforded a market for grain, and the breaking up of new land throughout the Deccan gradually lowered the price of juār to 115 lbs. per rupee in 1827 or by 100 per cent. This led to the breakdown of the first British settlement. In 1833 the price again rose in consequence of the famine to 51 lbs per rupee, but fell again to 129 lbs. and the settlement of 1839 broke down hopelessly in 1845. In 1852—60 the rate was rising and the average for these years was 88 lbs. per rupee. This was the rate on which Captain Forsyth based his settlement. Between 1862 and 1868 prices were forced up by the American War and juār sold during these years at 40 lbs. to the rupee, a rise of more than 100 per cent. on the previous rate. But Captain Forsyth considered this rate as abnormal. 'There was little room for doubt that this was due to the enhanced price and demand for Indian cotton in England. Not only had the immense amount of capital paid to this country for its cotton greatly depreciated the value of money, but large areas which previously produced food having been suddenly diverted to the more paying fibre, the food supply of the country was unduly diminished and grain had acquired a scarcity value ¹.'

Various circumstances, however, such as the Bundelkhand famine of 1868, the opening of the railway and the development of the export trade in wheat, combined to negative Captain Forsyth's views and to prevent prices from falling again to the previous level. Between 1870 and 1895 the rate of juār was found by Mr. Montgomerie to average 52 lbs., omitting four years of scarcity, being an increase of 69 per cent on the price taken at Captain Forsyth's settlement. This was the rate taken by Mr. Montgomerie for his settle-

¹ Settlement Report, 1870, p. 443



ment, but since 1891 juār has not been sold so low except in 1903. During 1891—95 the average price was 44 lbs., during the period of scarcity 34 lbs., and during 1901—05, 41 lbs.

142. The price of uncleaned cotton in the years immediately preceding the American War was at Khandwā from 24 to 32 lbs. per rupee, and may be taken at 28 lbs. The average price for the last six years of Captain Forsyth's settlement (1890—95) was 17 lbs. This represented a rise in the price of 65 per cent at Mr. Montgomerie's settlement. In Burhānpur the rate was 15 lbs. of uncleaned cotton according to the dealers' books, or 5 lbs. of ginned cotton according to the official price returns. Cotton is dearer in Burhānpur than in Khandwā owing to the demand of the local looms. Since 1891 the price of ginned cotton has been from 4½ to 5 lbs.

143. The following statement shows the quinquennial average prices of wheat, juār and ginned cotton for the last 35 years in pounds per rupee:—

Year.	Wheat. lbs.	Juār. lbs.	Cotton. lbs.
1861—65 ...	32	44	...
1866—70 ...	23	44	3·4
1871—75 ...	30	52	4·9
1876—80 ...	25	36	4·6
1881—85 ...	38	58	5·5
1886—90 ...	30	45	4·7
1891—95 ...	28	44	4·4
1896—1900...	21	34	4·9
1901—05 ...	24	41	4·4

144. Til (*Sesamum*) is the crop next in importance to cotton and juār. Its price rose in the Khandwā tahsīl from 30 lbs to the rupee before the American War to 17 lbs. in 1891—95, or by 76 per cent. The rate in recent years is not available. The price of salt varied between 17 and 20

Prices of miscellaneous
articles.



lbs. per rupee before the abolition of the salt customs line in 1874. It fell to 24 lbs. on the successive reductions of the duty from Rs. 3 to Rs. 2 per maund between 1878 and 1882, rose to 22 lbs. when the duty was increased to Rs. 2-8, and fell to 28 lbs. in 1905 and 32 lbs. in 1906 as a result of the reductions of the duty. The wholesale rates of Bombay salt, known as *khāri*, are stated to be Rs. 6 a *pallā* of 3 maunds in Burhānpur, and Rs. 4-4 a *borā* of 2 maunds in Khandwā. This comes to nearly 40 lbs. a rupee, and is the rate since the reduction of the duty to a rupee per maund in 1907. Khārāghoda salt, which is imported from Khārāghoda on the Runn of Cutch and is known locally as big salt, sold wholesale at Rs. 5-8 a *borā* of 3 maunds in 1907 as against the former rate of Rs. 7. Bombay salt is most consumed. Foreign sugar was until recently almost solely used, but that imported from Northern India is now finding a market. Foreign sugar sells at 9 or 10 lbs. to the rupee and Indian sugar at 6 lbs. *Gur* or unrefined sugar from Northern India is retailed at 12 to 14 lbs. Cotton seed sells at from 44 to 52 lbs. per rupee, and juār-stalks at about Rs. 4 or Rs. 5 a hundred bundles. Grass fetches Rs. 5 for a thousand small bundles and double that rate for large ones.

WAGES.

145. The rate of wages of labour has been returned at Rs. 5-8 to Rs. 6 per month since 1893, so that wages have for a considerable period been higher than in other Districts. This is a result that might be anticipated in a District which can afford to import food for its consumption. Farm-servants are known as *barsudia* and *kāmdār* in the Khandwā tahsīl and as *sāldār* and *mahindār* in Burhānpur. *Barsudia* and *sāldār* of course mean a servant employed by the year and *mahindār* one who is employed by the month. Engagements are usually made at the beginning of Chait (March-April). Cash payments for farm-servants have come into fashion since the



famine years when the price of grain was very high. Wages in Khandwā vary from Rs. 50 to Rs. 80 a year, or Rs 4 to Rs. 6-8 a month. Half the annual payment is made at the beginning of the year and the other half at the end. In Burhānpur wages are somewhat higher and run from Rs. 60, while the head farm-servant or *jirāti* may be paid as much as Rs. 100. The highest rates have to be paid by landowners who do not cultivate themselves. Monthly rates in Burhānpur are Rs. 6 or Rs. 7. These cash wages do not carry the perquisites and presents which were added when the servants were paid in grain. The old grain wages were a *dolā* of juār (96 lbs.) and a rupee per month. In addition to this the farm-servant was sometimes given a pair of shoes, a *pagrī*, a body-cloth and a pair of loin-cloths. A person who is employed by contract for cultivation is called an *angsājhi*. The arrangement usually is that the owner of the land supplies the bullocks and seed-grain and all the labour is done by the *angsājhi*. When the crop is threshed, seed is deducted with interest at 50 per cent. and also the dues to village servants and the remainder is then divided equally between the parties. A grazier is called *dhorkī* or *gurākhi*. If boys are employed, they are paid from Rs. 2 to Rs. 4 a month for tending 10 to 25 head of cattle. The village grazier receives 2 annas a month for a cow and 4 annas for a buffalo. In towns double these rates are given.

146. The wage for daily labour now sometimes reaches 6 annas a day in Khandwā and Burhānpur. In the District agricultural labourers are paid 3 or 4 annas a day. At sowing-time labourers can earn 6 annas or more. Weeding is paid for by contract and by working all day as much as this can be earned. The picking of cotton is paid for at 1 to 2 annas for 10 lbs. of seed-cotton at the first picking and 2 to 3 annas at the second, while at the third picking the labourer takes half the produce. For watching juār and cotton the wages are four to six rupees a month. At the wheat harvest one sheaf



in every twenty cut is given to the labourer. Harvesters of juār receive about 8 lbs of grain a day. The worst time for labourers is from May to July. Not much extra hired labour is required for sowing and when this is finished there is a clear month before weeding begins. At the weeding and harvest seasons there is considerable scarcity of labour, and outsiders from Bhopāl, Khāndesh and Hoshangābād come and take work in the District.

147. In most places the village servants are still paid by annual contributions of grain as being the most convenient system, though cash payments by the job are sometimes substituted. The blacksmith receives 10 *chaukīs* or 90 lbs. of juār per plough of land of 20 acres, and also presents at seed-time and harvest, the total coming to about 100 lbs. In return for this he repairs all the iron implements of agriculture and makes new ones on the materials being supplied to him. Sometimes he is paid in cash at Rs. 2 per plough of land. The carpenter gets the same as the blacksmith or a little more. Both carpenter and blacksmith are usually found in villages of any size. The Nai or barber gets from 5 to 7 *chaukīs* or 45 to 63 lbs. of juār for each adult male in the household. He charges nothing for boys until they are married. He shaves the cultivators about once in 15 days, most of them having their heads shaved nearly clean, in order to prevent insects from getting into the hair. At weddings the Nai supplies leaf plates and cups at 4 annas a hundred, and receives also a small present of one or two rupees. He also rubs the legs and feet of his clients daily at sowing-time and occasionally at other seasons and is given a *pagrī* once a year. In towns he is paid one or two rupees a month for rubbing the legs for a few minutes every evening. The Dhobi or washerman receives from 60 to 100 lbs. of juār a year and washes the clothes of the better class cultivators once a week and of the others once in ten days. He is often however paid in cash at the rate of one pice per cloth, small cloths not being



MANUFACTURES.

127

counted. Some landowners get their cloths washed daily by the Dhobi and give him his food every day and a present of two or three rupees once a year. The hides of cattle are the property of the kotwārs, who sell them to the Chamār. In Burhānpur the Chamār receives about 100 lbs. of juār annually and supplies the neck-rope and thongs for plough-cattle and mends the leather water-bucket. New shoes must be purchased from him at the rate of R. 1-8 to Rs. 2 a pair.

MANUFACTURES.

148. In past times the silk and cotton fabrics of Burhānpur ranked second in estimation only

The silk industry in former times.

to those of Dacca. Tavernier, who visited the city in 1641 and 1658, wrote of the industry as follows :—‘ There is a great trade in this city and as well in Brāmpore as all over the Provinces ; there is made a prodigious quantity of Calicuts, very clean and white, which are transported into Persia, Turkey and Muscovia, Poland, Arabia, to Grand Cairo and other places. There are some which are painted with several colours with flowers, of which the women make veils and scarfs,—the same Calicuts serve for coverlets of beds and for handkerchiefs. There is another sort of linen which they never dye, with a stripe or two of gold and silver quite through the piece, and at each end of the breadth they fix a tissue of gold, silver and silk intermixed with flowers, whereof there is no wrong side, both sides being as fair the one as the other. If these pieces, which they carry into Poland, where they have a vast utterance, want at each end three or four inches at the least of gold or silver, or if that gold or silver become tarnished in being carried by sea from Sūrāt to Ormuz, and from Trebizan to Mangalia,¹ or any other ports upon the Black Sea, the merchant shall have much ado to put them off without great loss. He must take care that his

¹Mingrelia? In Transcaucasia, now Russian territory. (Note in Ball, Edition of Tavernier.)



‘goods be packed up in good bales, that no wet may get in,
‘which for so long a voyage requires great care and trouble.
‘Some of these linens are made purposely for swath-bands
‘or sashes, and those pieces are called Ornis. They contain
‘from fifteen to twenty ells, and cost from a hundred to a
‘hundred and fifty rupees, the least not being under ten or
‘twelve ells. Those that are not above two ells long are
‘worn by the ladies of quality for veils and scarfs, of which
‘there is a vast quantity vended in Persia and Turkey. They
‘make at Brāmpore also other sorts of cotton linen, for,
‘indeed, there is no Province in all the Indies which more
‘abounds in cotton.’

Mr. Dewar writes as follows of the industry¹ :—‘In
‘Nimār District the silk industry is mated with another more
‘unique and more famous, the manufacture of gold and silver
‘thread, which is woven into silk cloths. The combined
‘industry is a peculiarly oriental one. As a matter of course
‘it has, like the making of hand-made lace in Europe,
‘suffered in these days of excellent machinery and practical
‘economy. Time was when the looms of Burhānpur were
‘busy with elephant cloths and royal robes and tapestries
‘that were literally worth their weight in gold. Such are
‘still preserved as heirlooms by native princes. But the
‘glory has departed, and the money that used to flow into
‘Burhānpur is now spent on embanked roads and tanks.
‘Probably the Koshtīs of Nimār think hardly of this applica-
‘tion of utilitarian principle.’

149. The manufacture of gold and silver thread is
Gold and silver thread. carried on at the present day in
precisely the same manner as described
by Captain Forsyth² under native rule :—‘The value of the
‘fine fabrics depends mainly on the purity of the metals
‘employed in the composition of the wire, and to secure this
‘the wire-drawing has always been kept under Government

¹Monograph on the Silk Industry of the Central Provinces.

²Settlement Report, para. 385.



‘ inspection. A hereditary tester called the *chaukasī* received
‘ and assayed all the silver and gold brought to the *taksāl* or
‘ mint (where the Burhānpur rupee was also coined), and
‘ here the wire was drawn out to a certain degree of fineness
‘ before being allowed to pass again into the hands of the
‘ manufacturers.’ The municipality now arranges for the
testing of the metal and realises a due of 8 annas per *pāsā* or
ingot of silver. This consists of a circular bar about 15
inches long and half an inch thick, weighing 60 tolās. The
silver bars are covered with a thin gold leaf weighing from
four to forty-two *māshās* (of fifteen grains troy each) to each
pāsā, that is from about a half to six per cent. on the amount
of the silver. The number of *māshās* employed is called the
rang (colour) of the wire. The adhesion appears to be
effected purely by mechanical skill on the part of the work-
men, the silver bars being heated before the gold leaf is
applied. The bar is then passed through a series of forty
holes in steel plates of diminishing size by manual power,
applied by means of a spoked wheel of the rudest construc-
tion. It is now reduced to the size of about an ordinary
soda-water wire and has a length of 700 yards. It is then
passed by another set of workmen through a gradation of
forty more holes, from the last of which the wire emerges as
fine as human hair, a length of 62,000 yards being obtained
from one ingot. The round wire is then flattened into an
almost impalpable film by being hammered between two
polished steel surfaces, and is then spun into a thread with
silk by a couple of wooden spindles twisted with the hand.
The mixed thread is called *kalābattu* and is woven as a
border into various kinds of cloth. The cost of *kalābattu* is
R. 1-10 a tolā weight.

150. Chinese silk is chiefly used and it is obtained from
Poona, spun and dyed ready for the
Silk and cotton. loom. But a certain amount of raw
silk is also imported from Murshidābād in Bengal. Very
little cloth of pure silk is now woven. *Pagrīs* are made of

S



130 NIMAR. LOANS, PRICES, WAGES, ETC.

pure silk, but its use is as a rule confined to the borders of shawls, *sāris* and waist-bands, of which the main body is cotton. Besides these a fabric is turned out in which cotton and silk are mixed throughout the body of the cloth, and to such cloth borders of silk and gold thread are occasionally added. Pure silk *sāris* with lace borders are made to order at a cost of about Rs. 200. Cotton *sāris* with silk borders cost from Rs. 3 to Rs. 15 and head-cloths with lace borders from Rs. 3 to Rs. 40. The weavers are poorly paid, their wages varying from five to eight rupees a month. In 1901, 2254 persons were shown as supported by the silk industry and 1958 by wire-drawing and lace-making. The cotton industry supported 13,000 persons or 4 per cent. of the population in 1901. The Momins of Burhānpur weave black, green and yellow cloths with red borders, and Balāhis who weave coarse white country cloth reside in Khandwā and most large villages.

151. Gold and silver ornaments are made in Khandwā and Burhānpur by hammering. When they are hollow the interior is usually filled up with lac. Gold and silver leaf is also prepared in Burhānpur, and used as a covering for sweets, cardamoms and betel-leaves. A tolā of silver yields 192 leaves which are sold at a hundred for a rupee, and one of gold 320 leaves which are sold at 12 for a rupee. Brass and copper vessels are made at Piplod, but the bulk of the supply is imported from Poona, Nāsik and Cawnpore. Iron boxes, cages, chains and locks are manufactured from foreign iron in Burhānpur. Wood-carving is also done here, and some good specimens of carving may be seen in one or two of the newer houses. Wooden combs are also made in large numbers from *shīsham* wood (*Dalbergia latifolia*). Stick-lac is cleaned and melted into cakes in Burhānpur. The lac, after being roughly broken up and washed with an acid, is filled into a long cotton bag like a thin bolster, and this is then held before a fire. The clean lac exudes from the bag and drops on to a platter from



which it is scraped up in thin slabs. The bulk of the lac is exported, but a certain amount of sealing-wax is made in the town. Glass globes are also made from imported glass. Formerly glass was manufactured from a stone found in the Tāpti, but it is now found cheaper to obtain it in balls from Upper India. The globes are generally broken up and used for making bangles. Rough paper is made at Zainābād from old paper rotted in water. It is said to be very durable and is used by bankers for their account-books, but there is very little demand for it and the industry has dwindled to insignificant proportions. The juice of tobacco is extracted by boiling the leaves in Burhānpur and is then scented and made up into pills to be eaten with betel-leaf.

152. The District has now 33 ginning factories and 11 cotton presses. Of the ginning factories 10 are at Khandwā, 7 at Burhānpur including Lālbāg and the remainder in the interior. Six of the presses are at Khandwā, four at Burhānpur and one at Bagmār in the Khandwā tahsīl. The collective capital invested in the factories is estimated at Rs. 16½ lakhs. The ginning factories contain 985 gins and can deal with 13,000 maunds of seed-cotton a day, giving 4400 maunds of cleaned cotton. The rate charged for ginning is from Rs. 2-8 to Rs. 4 a *pallā* (3 maunds) of ginned cotton. The presses can deal with 8400 maunds of ginned cotton daily. The rate charged is Rs. 2-8 to Rs. 3-4 for pressing a bale of 400 lbs. In 1904 the ginning factories dealt with 250,000 maunds of cotton, and the presses with 280,000 maunds. The factories work from December to May. Most of them are owned by Mārwarī Baniās, Bohrās and Pārsīs. Nearly all the factories have been opened since 1890. They employ 2600 operatives, the wages paid for unskilled labour being 5 to 8 annas for men and 3 or 4 annas for women. A company known as the Burhānpur Tāpti Mill Company has been formed with a capital of Rs. 12 lakhs for the construction of a spinning and weaving mill at Burhānpur. It will be opened with 200



looms and 15,000 spindles. A combined oil mill, timber factory and iron foundry has been established at Khandwā with a capital of Rs. 22,000.

153. The scale of measures for grain used in the Khandwā tahsīl is as below :—

Grain measures.			
One <i>mulia</i>	=	11 $\frac{1}{4}$ tolās	
One <i>tīcha</i>	=	2 <i>mulias</i>	= 22 $\frac{1}{2}$ tolās.
One <i>tūli</i>	=	2 <i>tīchas</i>	= 45 tolās.
One <i>kangan</i>	=	2 <i>tūlis</i>	= 90 tolās.
One <i>ser</i>	=	2 <i>kangans</i>	= 4 $\frac{1}{2}$ lbs
One <i>chaukī</i>	=	2 <i>sers</i>	= 9 lbs
One <i>man</i>	=	16 <i>chaukīs</i>	= 1 maund and 32 seers or 144 lbs
One <i>māni</i>	=	10 <i>mans</i>	= 18 maunds.

The weight of a *chaukī* measure of wheat is 4 seers 8 chittācks, but in the case of other grains the weight varies. Thus a *chaukī* measure of jūr is equivalent to 4 seers 2 chittācks of that grain, and of til to only 3 seers 4 chittācks. Slight variations occur in the capacity of the measure in different parts of the tahsīl. In Burhānpur tahsīl a different scale of measures is in use as follows:—

One seer	=	80 tolās.
One <i>chauthia</i>	=	4 seers.
One <i>dolā</i>	=	4 <i>chauthias</i> .
One <i>pailī</i>	=	3 <i>dolās</i> = 48 seers.
One <i>māp</i>	=	4 <i>pailīs</i> = 4 maunds and 32 seers.

In Burhānpur town everything is sold by weight. Harsūd has a different scale, the principal measures being the *pai* of 90 tolās, the *kudā* of 8 *paīs*, the *man* of 4 *kudās*, and the *māni* of 12 *mans* or 10 maunds 32 seers.

154. A *pallā* of cleaned cotton in Khandwā contains 3 maunds or 120 seers, while in Burhānpur it is 3 maunds 5 seers. Seed-cotton is sold in Khandwā by the Government maund and



MANUFACTURES.

133

in Burhānpur by the *pallā* of 3 maunds 10 seers. A *gathrī* or bale of ginned cotton is 5 maunds or 400 lbs.

155. Altogether 41 weekly markets are held in the District, giving one for 96 square miles

Markets.

of area and for 26 inhabited villages on an average. The principal markets of Khandwā tahsil are those of Khandwā and Pandhāna and next to them Mundi and Sulgaon. Cattle, timber and grain are sold at all these markets. Timber is brought for sale to Sulgaon from Rahatgaon in Hoshangābād. Shāhpur, Sārola and Bahādurpur are the chief markets of Burhānpur tahsil. A municipal cotton and grain market was opened at Burhānpur in 1906.

156. Two important annual fairs are held at Singāji and at Māndhāta. The former is named

Fairs.

after a local saint called Singāji of the Gaolī caste, who flourished about 350 years ago. The fair is held at his tomb in the village of Piplia on the Piprār stream, 5 miles from Bīr and 3 miles from Singāji station. It takes place at the full moon of Kunwār (September-October) and lasts for ten days. The attendance is about 20,000 and people come from Khāndesh and the surrounding Native States. Merchandise of all sorts is brought for sale, but the trade principally done is in cattle, both of the local breed and of the fine Khargaon breed from Indore State. During the three years 1904—06 about 10,000 head were annually brought for sale, of which 7000 found purchasers, the average realisations being Rs. 2·25 lakhs. A registration fee of 3 pies in the rupee is charged on sales and the annual receipts are about Rs. 3500. Most of the cattle purchased go to Berār and Khāndesh, and Rs. 200 is by no means an uncommon price for a pair of really good bullocks. A cattle show is held on the day of the full moon and prizes are awarded for animals of the Nimār breed. Māndhāta is 39 miles from Khandwā and $7\frac{1}{2}$ miles from Mortakkā station. A fair is held here in the first fortnight of Kārtik (October-



134 NIMAR. LOANS, PRICES, WAGES, ETC.

November) and lasts for 15 days. The attendance in a good year is estimated at about 30,000 persons and was formerly more. The object of the fair is to worship at the sacred shrine of Siva known as Onkārjī, which contains one of the twelve most celebrated *lingas*. Offerings are made to the shrine and are taken by the Rao of Māndhātā who is hereditary custodian of it. The banks of the river are covered with temporary booths at which cloth, vessels, provisions and sweetmeats are retailed, and a few hundred head of cattle are also brought for sale.

The other fairs have no commercial importance. The principal one is that of Ichhāpur, a village 14 miles south of Burhānpur, which is held on the 14th of Chait (March-April). It lasts for three days and is held in honour of the Ichhāpur Devī, who is believed to grant wishes. Temporary booths are erected for the sale of provisions. Religious gatherings also take place annually in Burhānpur at the tomb of Hazrat Nizām Shāh, at Kapūria 10 miles from Khandwā, at Suktā on the borders of Khandwā and Burhānpur tahsils, and at Sundardeo near Sendhwāl.

TRADE.

157. Even in Captain Forsyth's time the District imported grain for its own consumption to the extent as estimated by him¹ of 6 lakhs of maunds of the value of Rs. 15 lakhs, or 40 per cent. of the annual food demand of 16 lakhs of maunds. At this time the construction of the line from Bombay had only advanced as far as Bīr and it was extended to Jubbulpore in 1870. The trade of the District was however already very substantial, the imports being estimated at Rs. 21 lakhs. The District is now well served by the railway, and the only remaining obstacle to easy access to the line would be removed by the construction of a road bridge over the

¹ Settlement Report, para. 381.



Tāpti. 'A review' of the average imports and exports by 'rail for the Nimār block for 12 years (1883-84 to 1894-95) 'shows that while the balance of trade was against the block 'as regards rice and cotton piece-goods, it was in favour of 'the block as regards raw cotton, juār and *bājra*, til, wheat, 'gram and pulses. The average net annual exports by rail of 'the agricultural produce of the District were :—

		Maunds.	Value in Rs.
Raw cotton	...	40,000	6,90,000
Juār and bājra	...	80,000	1,15,000
Til	...	40,000	1,80,000
Wheat	...	20,000	60,000

158. Statistics of rail-borne trade have been compiled for the Gazetteer for the four years from 1902-03 to 1905-06. The results are shown in thousands of maunds and rupees on pages 136 and 137, the prices being taken from the Provincial trade reports. Since Mr. Montgomerie wrote, the trade of the District has in the short space of ten years undergone an extraordinary development. The exports of raw cotton are now about ten times as large as in the period 1883—1895. Those of tilseed are four or five times as great, while juār has remained practically stationary and wheat is no longer sent outside the District to any appreciable extent. The average exports for the four years work out to nearly 19 lakhs of maunds valued at a crore and a quarter, rising to a crore and a half in 1905-06. The average imports for the four years were 16 lakhs of maunds valued at Rs. 95 lakhs. The exports were Rs. 38 and the imports Rs. 29 per head of population. The excess of exports over imports rose from 21 lakhs in 1902-03 to 53 lakhs in 1905-06. These figures probably do not represent the trade of Nimār alone, but include that of portions of Indore and Khāndesh. Still, even allowing for this they are a striking indication of the wealth and prosperity of the District.

¹ Mr. Montgomerie's Settlement Report, p. 3.



EXPORTS.

Figures represent thousands.

136

NIMAR. LOANS, PRICES, WAGES, ETC.

Articles.	1902-03.		1903-04.		1904-05.		1905-06.	
	Mds.	Rs.	Mds.	Rs.	Mds.	Rs.	Mds.	Rs.
Ganja ...	1	2,17	2	2,75	1	2,02	1	3,45
*Raw cotton ...	345	53,52	415	72,19	399	86,55	557	76,78
†Juār and bājra ...	61	1,35	25	43	100	1,85	217	4,11
Fodder ...	6	11	113	1,38	333	3,75	420	5,53
Hemp ...	4	22	5	28	3	19	2	11
Castor-seed ...	5	17	3	10	10	34	3	12
Tilseed ...	197	11,11	190	7,36	217	7,41	124	6,26
Timber ...	438	8,82	414	8,32	275	5,55	216	4,39
All other articles ...	524	22,85	441	18,88	461	23,69	10,48	34,91
	1,581	1,00,32	1,608	1,11,69	1,799	1,31,35	2,588	1,55,66
*Net export of raw cotton	207	32,13	278	48,33	349	75,59	514	89,38
†Net export of grain and pulse	248	750	214	6,34	339	9,21	...	...

NOTE.—In 1905-06 the exports of grain and pulse were 40,000 maunds, but the imports exceeded the exports by Rs. 1'53 lakhs in value.



1908 -Gazetteer Nimar District Allahabad Vol A (1285)

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IMPORTS.

Figures represent thousands.

Articles.	1902-03.		1903-04.		1904-05.		1905-06.	
	Mds.	Rs.	Mds.	Rs.	Mds.	Rs.	Mds.	Rs.
Coal and coke ...	121	30	142	35	266	66	470	1,18
Cotton manufactures ...	26	15,60	29	14,15	32	15,41	38	22,39
Rice ...	83	2,82	82	2,77	117	4,23	101	3,74
Other grains and pulses ...	294	7,67	233	5,55	386	8,66	200	5,23
Jute ...	17	1,42	14	1,26	17	1,65	27	2,80
Metals ...	34	3,36	46	4,74	48	5,96	76	8,22
Kerosine oil ...	24	1,10	28	1,28	34	1,59	41	1,90
Salt ...	62	2,33	60	2,03	70	2,27	85	2,40
Sugar ...	90	5,51	143	8,97	141	10,83	155	14,20
Tobacco ...	14	1,05	11	64	13	1,44	15	1,66
All other articles ...	432	40,20	543	45,45	862	57,76	668	38,82
	1,197	80,76	1,331	87,19	1,989	1,10,37	1,898	1,02,53

TRADES.

137



159. The net exports of raw cotton amounted to Rs. 77 lakhs in value in 1905-06. The whole Principal exports. trade takes place between the middle of January and the end of May and as much as 500 bales (of 5 maunds) of cotton and 5000 bags (of $1\frac{1}{2}$ maunds) of cotton-seed are sometimes despatched in a day. Cotton-seed is a staple export but is not shown separately in the returns. Exports of other oilseeds, in which it is included, were valued at Rs. 3·06 lakhs in 1905-06. The exports of tilseed were nearly $7\frac{1}{2}$ lakhs in 1904-05, this being the best year. A considerable proportion of this however belongs to Indore and substantial imports of til are also received by rail from the Nerbudda block. The crop is grown almost entirely for export and the seed is sent uncrushed for the foreign trade. There is also a considerable local export of oil from Burhānpur to Khāndesh and Berār, and in this town about a hundred hand-presses with a daily capacity of 10 to 12 seers each are worked. Juār is only exported when there is a bumper crop or an acute demand elsewhere. In other years the local supply is insufficient and it is imported. A considerable bulk, varying between 10,000 and 20,000 maunds, is always sent to the adjoining Districts of Hoshangābād and Narsinghpur. Exports of timber are substantial, but timber and firewood are also imported to meet the large local demand. In 1905-06 more than four lakhs of maunds of fodder, valued at Rs. $5\frac{1}{2}$ lakhs, were exported to Northern and Central India, Rājputāna and Bombay.

160. Castor-oil seeds and *san*-hemp are other articles in which a trade has recently sprung Minor exports. up. Mahuā flowers are exported to Khāndesh, Central India and Bombay for the manufacture of liquor. *Gānja* was formerly grown on a much larger scale than at present and the exports amounted to more than 6000 maunds. The supply is now practically confined to the Central Provinces and Berār and about 1400 maunds are exported of the value of two and a quarter lakhs. In 1905-06



nearly 25,000 maunds of chillies, value Rs. $1\frac{1}{2}$ lakhs, were sent to other Provinces and to Berār, Nāgpur and the adjoining Districts. The husks of arhar are sent in small quantities to Bombay for feeding cattle. The exports of ground-nuts amount to nearly 4000 maunds in a good year. Among manufactured articles exported in small quantities are sealing wax, glass globes and wooden combs, all these being made at Burhānpur.

161. The principal imports are European and Indian cloth and piece-goods, salt, sugar, rice, wheat and kerosine oil. The imports of European cotton manufactures increased from 10 lakhs in 1902-03 to 16 lakhs in 1905-06. Those of Indian cloth have averaged about $2\frac{1}{2}$ lakhs and do not show the same tendency to expand. Indian yarn is imported to the value of about a lakh as against Rs. $3\frac{1}{2}$ lakhs of foreign yarn. The imports of sugar increased from 90,000 maunds valued at Rs. $5\frac{1}{2}$ lakhs in 1902-03 to 150,000 maunds valued at nearly Rs. 14 lakhs in 1905-06. More than two-thirds of the imports consist of *gur* or unrefined sugar. The consumption per head of population in 1905-06 was 38 lbs., or a much higher figure than that recorded in any other District. The imports of salt increased from 62,000 maunds, value Rs. 2.33 lakhs, in 1902-03 to 85,000 maunds, value Rs. 2.39 lakhs, in 1905-06, the consumption per head of population in the latter year being 20 lbs. In 1905-06 the imports of kerosine oil reached nearly 2 lakhs. Rice is imported both from Chhattisgarh and the Waingangā Districts and from Bombay and Bengal, the total quantity received being valued at nearly Rs. 4 lakhs in 1905-06. The imports of wheat are nearly as large, the bulk of each grain received amounting to nearly 100,000 maunds. In normal years the supply of wheat comes from Hoshangābād and Narsinghpur, but recently it has had to be brought from the United Provinces and the Punjab. In 1905-06 the imports of coal and coke were more than 400,000 maunds or 14,700 tons. The yearly imports of tobacco



are about 13,000 maunds, valued at Rs. 1,20,000. Unmanufactured tobacco comes from Gujarāt, while native cigarettes are obtained from Nāgpur and Poona. Copper vessels come from Nāsik and Cawnpore, and brass vessels from these places and also from Hardā and Handia. Coloured glassware is obtained from Morādābād, and building and paving-stones from Hoshangābād. The imports of unwrought iron, all from Europe, are about 10,000 maunds annually. Of fruits, bananas are obtained from Blusāwal and Berār, figs in small quantities from Poona, potatoes from Chhindwāra through Jubbulpore, and oranges from Nāgpur. Vegetables are imported from Mhow and betel-vine from Berār and Madras.

162. Khandwā is the chief trading station in the District and its importance in relation to
Centres of trade. Burhanpur has greatly increased in recent years. In 1905 the imports of Khandwā were nearly a million maunds and the exports 650,000 maunds as against 400,000 and 220,000 respectively for Burhānpur. Separate returns are not available for other stations so that the trade at them cannot be considerable. But the combined exports and imports of Khandwā and Burhānpur as made up from the railway returns for the calendar year are very much below those of the financial year as given for the Nimār block in the Provincial Trade Returns. And the necessary conclusion appears to be that the railway returns are defective.

163. Bhātias are largely engaged in the cotton trade, and Mārwarīs act as agents between
Classes engaged in trade. them and the tenants. They often make advances to the cultivators at sowing-time, and purchase the crop in advance at a fixed price which is usually well below the market rate. The trade in oilseeds is in the hands of Messrs. Ralli Brothers. Telis and Cutchi Muhammadans are generally engaged in the grain trade, while Baniās export mahuā and other articles. Bohrās deal in stationery and hardware.



COMMUNICATIONS.

141

COMMUNICATIONS.

164. The main line of the Great Indian Peninsula Railway enters the District a short distance to the west of Burhānpur, and traverses

Railways.

the centre of it, running north and north-east and passing Burhānpur, Khandwā and Harsūd. It crosses an opening in the Sātpurā hills near Asīrgarh. The length of the line in the District is 89 miles and it is double throughout, the laying of a second line from Khandwā to Itārsi and the interlocking of points and signals having been completed in 1905. The Bhusāwal-Jubbulpore line was opened in 1870 and at the time of Captain Forsyth's settlement had been constructed as far as Bir. At Khandwā, 353 miles from Bombay, the Rājputāna-Mālwā metre-gauge line, worked by the Bombay, Barodā and Central India Company, takes off and proceeds north-west through Indore and Mhow to Ajmer with a length of 29 miles in Nimar to the border of the Central Provinces and five stations. The line crosses the Nerbudda at Mortakkā, where a road bridge has been built beneath that carrying the railway. The line was opened in 1874. A project is entertained for the construction of a metre-gauge line from Khandwā through Akolā and Bāsim to Pūrna or Nander on the Hyderābād-Godāvari Valley Railway, by which a connection would be obtained between the metre-gauge systems of Rājputāna and the Deccan. The length of the line would be about 252 miles and its cost about Rs. 170 lakhs. The line has been partially surveyed and a certain amount of bank work and collection of ballast was accomplished by famine labour in 1900.

165. The District is not very well off in respect of made roads, but the rocky nature of the

Roads

ground permits of the maintenance of a network of passable tracks in the open season. The old trunk road from Indore to Burhānpur was reconstructed by the energy of the District officers during the period following 1846. The line is through Chhegaon, 9 miles west of

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Khandwā, and then past Asīrgarh to Burhānpur, continuing along the Tāpti valley towards Bombay and leaving the District at Ichhāpur. The length of the road in the District is about 84 miles. The length from Mortakkā to Chhegaon is part of the military road which connected Khandwā with Indore and Mhow before the railway was built. This section of about 30 miles is metalled and the remainder is gravelled. It is proposed to improve the Chhegaon-Ichhāpur section. The link of 9 miles connecting Khandwā with Chhegaon is also metalled. The old Jubbulpore-Bombay road runs nearly parallel to the railway through Harsūd and Khandwā and meets the Indore-Burhānpur road at Balrāmpur, 11 miles from Khandwā. It is now only maintained as a surface track. The distance from the Hoshangābād border to Balrāmpur is 57 miles. Khairgaon, an important village in Holkar's territory, is connected with Sanāwad station by a metalled road 17 miles long, of which 12 are in British territory, passing through the Kānapur-Beria tract. The only other metalled roads in the District are the short links or feeders from Mortakkā to Māndhātā, Khandwā to Mohghāt reservoir, and Burhānpur to Lālbāg station. But an important road is now being constructed from Burhānpur for 43 miles east to Dhertalai on the border of the District, which will improve the communications of the Zainābād and Manjrod parganas. Burhānpur is connected with Shāhpur 5 miles distant by a gravelled road, a ferry being maintained over the Tāpti in the rains. Other gravelled roads lead from Chāndni to Asīrgarh and from Harsūd through Seriapāni to Asāpur. The District Council maintains short feeders from Bīr to Mundī, Dongargaon to Borgaon and Khandwā to Pandhāna, and a road leading from Burhānpur to Lonī and on to Khāndesh. Pandhāna has a considerable trade in cotton. Among the more important surface roads are those from Khandwā to Bhāmgarh, from Khandwā to Jaswāri and Piplod, and from Mundī to Chāndgarh. All of these carry a good deal of traffic. A new road from Khandwā



COMMUNICATIONS.

143

through Bhāmgarh to Khurd on the border of the District connecting with Harsūd at Kālaām has been sanctioned. Another projected roads is that from Harsūd to Khurd and Patānjan. The total length of metalled roads maintained by the Public Works Department is 67 miles and of unmetalled 127 and the annual cost of maintenance is Rs. 30,000. The District Council maintains 26 miles of gravelled roads at a cost of Rs. 2000.

166. Road traffic is principally by carts which can travel over nearly the whole District in the
Carts, open season. An ordinary cart is called

larhā. It has a circular top of wicker, often covered by a cloth. The load is from 12 to 14 maunds and the hire is a rupee for twelve miles or for a day. Half as much again is charged for a load of cotton or grass. The price of a *larhā* is from Rs. 40 to Rs. 60. The light carts used for travelling are called *damnī* and *rekhlā*. A *damnī* will carry three or four people and has wheels of four feet diameter. It costs from Rs. 50 to Rs. 80. A *rekhlā* is a lighter cart carrying only two persons. The best bullocks only go six miles an hour in these carts and the usual pace is four miles.



CHAPTER VI. FORESTS AND MINERALS.

FORESTS. (D. O. WITT.)

167. The forests of the Nimār District are situated mainly on the branches of the Sātpurās which run diagonally south-west to north-east through the District. The principal range running through the centre of the District forms the watershed between the Nerbudda river on the north and the Tāpti on the south. The total area of the Government forests is 1950 square miles, but of this 295 square miles are so-called B. forest which is rapidly going under cultivation. There are 551 square miles of mālguzāri forest, of which 232 square miles are under tree-forest and 319 square miles consist of scrub jungle and grass. There are thus 2501 square miles of forest, constituting 59 per cent. of the total area of the District.

168. Broadly speaking there are four main types of forest: (a) Mixed teak forest, (b) Mixed teak and *anjan* forest, (c) Pure *anjan* forest, (d) *Salai* forest.

Mixed teak forest includes the ordinary mixed deciduous forest containing *sāj* (*Terminalia tomentosa*), *dhaurā* (*Anogeissus latifolia*), *khair* (*Acacia Catechu*), *lendia* (*Lagerstræmia parviflora*), *tendū* (*Diospyros tomentosa*), *tinsā* (*Ougeinia dalbergioides*), *aonlā* (*Phyllanthus Emblica*), *salai* (*Boswellia serrata*), *rohan* (*Soyimida febrifuga*), *mahuā* (*Bassia latifolia*), *achār* (*Buchanania latifolia*), *mohin* (*Odina Wodier*), *sihāru* (*Nyctanthes arbor-tristis*), and others, with a varying proportion of teak from nothing to over 75 per cent. These forests occupy the lower slopes, ravines and valleys, the quantity and quality of the teak varying with the depth and richness of the soil. A few patches of pure, or almost pure, teak are found in the



north of the District along the south bank of the Nerbudda, on a soil formed by a decomposition of trap and granite.

The second type of mixed teak and *anjan* forest includes *anjan* (*Hardwickia binata*) besides the species mentioned above. The distribution of the *anjan* is peculiar. On the two southern branches of the Sātpurās, that is the branch forming the southern boundary of the District, and that forming the watershed of the Nerbudda and Tāpti rivers, the *anjan* is confined to the extreme western ends. On the two ranges north of the town of Khandwā, however, the *anjan* extends to the extreme east of the District and is at its best on the granitic and transition rocks of Punāsa and Chāndgarh along the Nerbudda. Here also the best teak is found and large individuals of *bīja* (*Pterocarpus Marsupium*), *sāj* (*Terminalia tomentosa*) and *tendū* (*Diospyros tomentosa*).

Pure *anjan* forest occupies isolated blocks in the extreme north-west of the District and holds its own tenaciously on all the hills outside the Government forests, in spite of all that is done by grazing and felling to exterminate it. Its feathery green foliage is a peculiar feature of the landscape in the hot season long after all other species are leafless.

The last class of *salai* forest constitutes nearly half the forest area of the District and occupies the flat hill tops and upper slopes over the whole area, but especially the two southern branches of the Sātpurās. Typically it consists of open forest of pure *salai* (*Boswellia serrata*) associated with *galgal* (*Cochlospermum Gossypium*), *mohun* (*Odina Wodier*) and a thin crop of grass.

169. Teak and *anjan* are by far the most valuable timber-yielding species in the District.

Timber and minor produce. The excessive weight of the *anjan*, however, is against the removal of very large timber. Bamboos are confined to the neighbourhood of the Nerbudda and Tāpti rivers. The revenue from major forest produce (timber, fuel and bamboos) was a little over twelve thousand rupees in 1876-77. In 1905-06 the

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revenue from the same sources was timber Rs. 36,000, fire-wood Rs. 33,000, and bamboos nearly Rs. 10,000, or a total of Rs. 79,000. The principal article of minor produce is the grass known as *rūsa* (*Andropogon Schœnanthus*) from which the well-known lemon grass oil is extracted. During the last three years the market value of this oil has gone down quite 50 per cent.; but nevertheless the revenue from sales of the grass during 1905-06 was over Rs. 2000. The total revenue from minor produce extracted in 1905-06 was nearly seven thousand rupees.

170. In 1876-77 the number of cattle grazing in Government forests was 125,000. During 1905-06 no less than 305,000 head of cattle paid grazing fees amounting to Rs. 77,000. With the extension of cultivation the numbers tend to increase continually, and are becoming a very heavy burden on the forests. In addition to the grazing in the forests large quantities of grass are extracted for the use of stall-fed cattle, the supplies of field fodder being quite inadequate owing to the large proportion of cotton cultivation.

171. The following figures show the total income from Government forests for the years noted below :—

Revenue and management.		the total income from Government forests for the years noted below :—		
Years.		Revenue. Rs.	Expenditure. Rs.	Surplus. Rs.
1876-77	...	43,000	13,000	30,000
1884-85	...	68,000	40,000	28,000
1894-95	...	92,000	52,000	40,000
1904-05	...	1,90,000	84,000	1,06,000
1905-06	...	1,92,000	82,000	1,10,000

The extraordinary increase in the revenue during the last decade may be attributed to two main causes, namely, more systematic exploitation of the forests, and the general prosperity of the District owing to the extension of cotton cultivation and the consequent heavy demand for timber and



fuel. The present staff engaged in the control and working of the forests consists of one Deputy Conservator, 7 Rangers, 5 Deputy Rangers, 16 foresters and 206 forest guards.

172. The roads of the District are generally unprovided with avenues, and in fact the only one Road-side arboriculture. which can boast of an old established avenue is the road leading from the railway station to the town of Burhānpur. Of the whole length of roads, six and a half miles only are fully planted and $25\frac{1}{2}$ miles have incomplete avenues. A programme has been prepared for providing avenues along 107 miles. The expenditure upon plantation and maintenance in 1906-07 was Rs. 1800. An effort is being made to encourage the establishment by private persons of groves of shady trees beside the principal roads. The trees generally planted along roads are *nīm*, banyan, *phēphār* (*Ficus infectoria*), *gūlar* (*Ficus glomerata*), tamarind and mango. The *nīm* (*Melia indica*) thrives best over most of the District owing to the shallowness of the soil. The mango and others are mostly found in low-lying flat tracts where the soil is deeper and richer.

MINERALS.¹ (C. G. LEFFWICH.)

173. There are no mines working in the District. The greater part of it being covered with Minerals. trap, there is little chance of the existence, to any extent, of minerals other than those usually associated with that rock, such as jasper, agate, quartz and others. Some hæmatite has, however, been discovered in the north-east of the District. Near Chāndgarh the deposit of this red ore was fairly rich, and is reported to have yielded as much as 63·4 per cent. of iron. It was found lying as a surface deposit of from 6 inches to 10 feet deep, in the form of rounded nodules which the people dug out with facility. At one place the deposit formed a superficial bed of iron gravel extending over a considerable area but not generally

¹This section is based partly on a note by Mr. P. N. Datta of the Geological Survey.



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148

NIMAR. FORESTS AND MINERALS.

more than a few feet thick. No regular vein of the ore has been surveyed but it is said that there are several in the locality. The ore was formerly worked by the natives but the industry has disappeared. A similar, but poorer, deposit was worked at Punāsa. A deposit of dolomite also exists at Punāsa. The outcrop is some four miles in length and the stone is said to be much superior to pure limestone and well adapted to lithographic purposes. At Bhogāwan-Sipāni, 10 miles west of the Sanāwad railway station, is a quarry of what is called '*Khāri māli*.' It is apparently a form of Fuller's earth and is used by the Dhobis for washing. Pottery clay suitable for making pipes is found in the Chāndgarh forest reserve. There are numerous building stone and gravel quarries throughout the District but none of any particular value.

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Rocky hillside

ROCKY HILLSIDE AT CHANDGARH

Photo 10, 11, 12

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CHAPTER VII.

FAMINE.

174. The earliest scarcities of which accounts are available resulted more from political disturbances than climatic causes. In 1803 the District had suffered severely from the devastations of Holkar's invading army and that which Sindhia gathered to protect it. In Zainābād 60,000 artillery bullocks and as many horses grazed at large over the villages and ruined the spring crops, while the lawless soldiery practised every sort of oppression. On the top of all this came a failure of the rains in the autumn of 1803, and a terrible famine was the result, in which numbers perished, and the fine parganas in the Tāpti valley were nearly desolated. The famine is spoken of as the 'Mahā Kāl,' when juār sold for a rupee the *chaukī* (about 9 lbs.) and sixty years afterwards old men still dated their age by it. It prevailed more or less throughout the Deccan, but was caused rather by war than by drought.

175. In 1833 a serious failure in the annual rainfall gave rise to a dearth almost amounting to famine. Great distress prevailed, but the District Officer took timely measures to obviate the extremity of famine by the import of food from Khāndesh, where the harvest was good. Captain Forsyth was of opinion that the resources of the people were broken by the unfortunate mistakes of our early revenue management, following on the period of Marāthā spoliation. The country was predisposed to suffer severely from a partial drought which under a better system would have been but a temporary inconvenience. 'That such was the case is shown by the fact that during this scarcity the price of grain never rose as high as it has ranged for the last six years (1863—69) without in any way pressing



‘hardly on the people.’¹ The following eleven years were marked by no striking calamity, but in 1844 the rains were very scanty and they almost failed in 1845. Up to the middle of August only a few inches fell and not a drop afterwards. The crops were almost entirely lost. Great distress ensued and the District Officer (Captain French) at once took measures for its relief by starting such public works as the repair and construction of tanks, dams and wells. About Rs. 70,000 were thus expended during this and the succeeding year, besides Rs. 18,000 on such works as *sarais* and *dharma-shālās*. The period was thus tided over without loss of life from famine until a fresh supply of food was obtained from the abundant harvest of 1846. From this year until 1897 there was no serious failure of the harvest, except in 1886-87, when the outturn was about half the normal. No special measures were however required.

176. Between 1892 and 1896, while the greater part of the Province suffered from a disastrous succession of bad seasons, Nimār enjoyed moderate or fair harvests. In 1896 the rains ceased prematurely as elsewhere, but as the staple crops of the District are those most capable of resisting drought, they did not entirely succumb, and taking all crops the harvest was 60 per cent. of the normal. The parts of the District near the Hoshangābād border, which do not grow much cotton, and the newly constituted Harsūd tahsīl were most affected. The weavers of Burhānpur also suffered from the decreased demand for their cloth as in addition to the agricultural depression the year was one of those known as Singhash, in which no marriages can be celebrated. But the great fire in Burhānpur in April 1897 was advantageous to the weavers, as the poorer ones obtained labour in the general work of rebuilding, while the better classes who weave the finer cloths with gold embroidery profited by the destruction of much of the stocks which were in the hands

¹ Settlement Report, para. 176.



of dealers, as they were immediately set to replenish them. The construction of the Khandwā-Mohghāt road and the repair of the old Punāsa tank were undertaken as famine works. Kitchens were opened in the rains for the Korkūs of the Harsūd tahsīl, who were found to be nearly starving. The number of persons on relief never reached 4000 and the expenditure was only Rs. 50,000. The mortality for 1897 was only 43 per mille. Juār sold at between 8 and 9 seers to the rupee from March to October 1897.

177. In the two following years, 1898 and 1899, the District had bumper harvests. In 1899 the monsoon failed completely, the annual fall being only 10 inches as against the average of 32, while Khandwā had only a little more than 8 inches. Arhar, cotton and til were the only crops which gave any outturn, and in their case the harvest was only a quarter of normal. The food-grains juār and kodon-kutkī failed completely. Distress began to appear in the Harsūd tahsīl, the poorest area, in October 1899 and gradually spread over the rest of the District.

All the usual methods of relief were undertaken on a sufficient scale and in good time as the necessity for them arose. Altogether ten large working camps were opened; the principal works undertaken were the widening of the railway embankment, the construction of a high level feeder canal for the Mohghāt reservoir, the construction of a road from Burhānpur to Shāhpur and the improvement of the Mortakkā-Māndhāta and old Bombay roads. The reservoirs called Mūl Bhandāra and Chintāharan at Burhānpur were connected by a canal with the main waterworks and an aqueduct was laid from Shakartalao to carry water to Burhānpur. Between Burhānpur and Dhertalai the forest was cleared by famine labour and six new ryotwāri villages were established. Grass and fuel cutting operations were undertaken and nearly 7000 tons of grass were cut at a cost of Rs. 27,000; of this about 2000 tons were exported to



Khāndesh and 3000 tons sold within the District, the total sum realised being Rs. 20,000. The operations were thus distinctly successful. The cost per ton cut was Rs. 3-14. In the hill and forest tracts and the newly settled villages in Manjrod, wages were paid to able-bodied labourers in return for miscellaneous work done in their villages in the rains. Early in the autumn of 1899 the weavers of Burhānpur felt the pinch of distress. Relief was given on the same system as in Nāgpur, advances being made to master-weavers on condition that they paid their hands at the rate of 4 annas in the rupee on the price of the cloth turned out and purchased by Government. Only destitute workmen were employed. The makers of gold and silver thread in Burhānpur were also distressed and some of these were engaged in making red tape for use in Government offices. The highest number of weavers in receipt of work from Government was 7000 and the expenditure was Rs. 2·65 lakhs, nearly all of which was paid for cloth supplied. The bulk of the cloth remained on hand at the close of the famine. The distribution of cooked food at kitchens began on a large scale from February 1900, and in August 108 kitchens were opened at which food was given to 73,000 persons. Members of all castes except Brāhmans attended the kitchens, and those belonging to the higher ones were temporarily put out of caste, and readmitted on payment of a fine commensurate with their status. In the case of very poor men it was reported that the fine was reduced to one pice worth of grain and a pot of water.

178. Relief measures of all kinds lasted from September 1899 to November 1900. During this period the highest number relieved was 89,000 or 31 per cent. of the population in August 1900. The expenditure on direct relief was Rs. 18 lakhs and another two lakhs were distributed in loans and charitable grants, and about $1\frac{1}{4}$ lakhs of land revenue were suspended. The price of juār, the staple food-grain of the District, remained



at about 8½ seers from December 1899 to October 1900. The mortality was very high during the rains, and the rate for the year was 92 per mille.

179. The death-rate was largely affected by the immigration of starving wanderers. The District has a boundary with Indore extending for about 150 miles and also marches with Khāndesh and Berār. From these tracts hordes of outsiders swarmed into Nimār. From September 1899 bodies of Khandeshis, accompanied in many cases by their cattle, began to arrive in search of work and fodder, and wanderers from Indore also entered the District in large numbers. Three poor-houses had to be opened principally for the sake of foreigners, and in November 1899 more than 15 per cent. of the people on relief-works were known not to belong to the District. Manjrod camp was specially opened for outsiders, and in July 1900 three-fourths of the workers on it were immigrants. As the bulk of these were naturally in worse physical condition when they arrived than the people of the District, the mortality among them was greater and the death-rate was unduly swollen. But no definite estimate of the extent to which the mortality was affected by this special cause can be made. The mortality was also no doubt increased by the acute scarcity of water resulting from an abnormally short rainfall. The influence of this cause was shown in a striking manner by the immunity from cholera secured in some of the relief-camps where the water-supply was carefully protected. But where the people are compelled to drink from any available source, however foul, the presence of various diseases and especially of bowel-complaints is inevitable.

180. Since 1900 the District has on the whole had very prosperous seasons. The cropped area has largely expanded, wages are very high and all classes are well-to-do. The administration of the famine of 1900 was largely complicated by the extensive immigration which took place into

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1908 -Gazetteer Nimar District Allahabad Vol A (1285)

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154

NIMAR. FAMINE.

the District, but this was partly due to the special circumstances of the year, and though a certain influx of wanderers may always be expected from the adjoining Native States, it would not necessarily in future famines be on at all the same scale.

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CHAPTER VIII. LAND REVENUE ADMINISTRATION.

181. The Rājput chieftains who in early times held the District in fief as feudal overlords brought with them the institutions of their race. Each chief remained independent or became the feudal vassal of a stronger, still the lord and master of his domain, but rendering military service for his fief. The succession to the *gaddī* (throne) was by primogeniture, but all descendants or cadets of the house were provided for by assignments from the productive lands of the chiefship, to be held also on tenure of military service; and so the subinfeudation proceeded, until the Rājputs themselves began to till the land. Then personal military service became impossible except on rare occasions, and a rent in kind took its place as the condition of tenure. Subject to the payment of rent, each cultivator appears to have had a hereditary right to his land. According to Manu, the rent of land amounted to a sixth of the produce.

182. The institution of a patel as headman in each village is of the earliest date. Copper plates conveying grants of land of the above-mentioned nature have been dug up at Ujjain, the ancient seat of the Pramaras, addressed to the *pattakila* (or patel) and cultivators of villages.¹ It is also certain that this term did not originate with the Mughals and seems to have been unknown in Upper India. It may have been originally an elective office, or the natural result of superior ability, but like everything Hindu, it soon became hereditary. The patel was formerly installed by the ruler by investment with a head-dress and silver bracelet; a custom, as regards the former article at least, still observed in Native States when Captain Forsyth wrote.

¹Indian Antiquary, Vol. VI, p 53



183. Of Hindu origin also, though more pertaining to the institutions of the non-military cultivating tribes that immigrated from the south and west, was the Deshmukh or 'Front of the country', who is aptly described by Grant Duff as being in the pargana or circle of the villages, what the patel is in the individual village. In northern Nimar the Rajput chiefs performed all such functions. In southern Nimar the Deshmukh is probably an institution dating from the settlement of the cultivating tribes of the Deccan in the Tapti valley under the Fāruki dynasty. In each considerable village also a Brahman official was established to keep the accounts, being known in the north as Patwari, and in the south as Pande or Kulkarnī. For each fiscal subdivision a head-accountant or Deshpande was appointed. In northern Nimār the Deshpānde was naturally the family Brāhman, who has always been as much of a necessity to the warlike but unlettered Rājput, as the domestic priest was to the rough knight of the middle ages.

184. The supremacy of the Muhammadan princes of Mandu in northern Nimar would seem to have been more a military domination than an actual appropriation of the soil of the country. Towards the close of the dynasty we read in Firishta of a Muhammadan governor residing at Khandwā and of expeditions made to different parts of the kingdom to exact tribute from the Rajput chiefs. But in the lower Tāpti valley, which the Fārukis had populated with industrious immigrants from the Deccan, a regular revenue was doubtless realised from the land. The annual revenue account of a village in Zainābād in the year 1500 under the Fāruki king Adil Khān I is given by Captain Forsyth.¹ The rate of assessment was R. 1-9-8 per *partan* (1·14 acres) or R. 1-6-6 per acre. Of the total rental a proportion of

¹ Settlement Report, para 116. The actual date of the paper appears to be open to some doubt, but it was prior to the Mughal conquest.



16 per cent. was assigned to the patels, 15 per cent. to the pargana officials and 5 per cent. for village expenses.

185. The conquest by Akbar gave an immense impetus to the population and agriculture of the District. Burhānpur became an enormous city and the seat of the viceroyalty of the Deccan. A large influx of the best agricultural castes now took place, Kunbīs coming from the Deccan and Gujarāt, and Gūjars, Mālis and other classes from Hindustān. The old Rājput fiefs could not survive this development and were gradually broken up in the open country, the Rājput chiefs being allowed to retain the remoter tracts, of which they were constituted hereditary zamindars or fiscal officers. For the central area a new class of official was appointed and designated as Mandloi¹ or revenue superintendent of a circle of villages. The most important Mandlois were a family of Nagar Brāhmans from Gujarāt, who were placed in charge of the greater part of pargana Khandwā. The foundation of the Mandloi families thus dates according to Captain Forsyth from Akbar's time, and they were not the deposed feudal lords of the country like the Rājput and Bhilāla zamindārs. The office of Mandloi speedily tended to become hereditary.

186. The *tankā* system of fixed assessment devised by the famous Todar Mal was introduced throughout Nimar during the reign of Shah Jahān. In upper Nimār no general land measurement appears to have been made, but only of land growing the more valuable crops, which were measured by the standard Ilāhi *bīgha*.² Fixed area rates were imposed which were supposed to represent the value of one-third of the produce; in Nimār this was apparently taken after deduction of the cost of labour, seed and contributions to the

¹The term is from the Hindi *mandal*, a circle or district.

²The Ilāhi *bīgha* contained 3600 square Ilāhi *gas*, and the *gas* was 41 finger-breadths long or 31·4 English inches. The *bīgha* was therefore 1566 of an acre. The standard of measurement is said to have been a *javāb* or chain of 100 cubits and the width of a thumb between each in length.—(Forsyth, para 227.)



village officials. The highest rate was Rs. $12\frac{1}{2}$ per *bīgha* on black sugarcane land and the lowest Rs. $1\frac{1}{4}$ on Indian corn and hemp. These rates seem enormously high. The assessment was made on all culturable land and the amount arrived at was called the *tankā* of the village. This was apparently a permanent settlement and no extra cesses were levied. All land left uncropped during the year was also exempted from assessment, so that the *tankā* of the village was never perhaps actually collected. A statement quoted by Captain Forsyth at Burhānpur gave the *tankā* or revenue of the old Nimār District at Rs. $4\frac{1}{2}$ lakhs. This however was apparently the initial demand before the exclusion of the fallow area. In the case of some of the parganas in upper Nimār, which had been held on feudal tenure by the Rājput zamīndārs, a light *tankā* is said to have been assessed in lump, and the management of the tract left to the zamīndār, subject to its payment

187. In the more settled tracts the hereditary pargana officers were held responsible for the collection of the whole *tankā* of the pargana, and the patels for that of their villages. The emoluments attaching to offices of such responsibility were naturally of considerable value. The zamīndār or Mandloi appears to have received a percentage on the revenue varying in inverse ratio to the state of advancement of the tract. In Khandwa, Zainābād and the more open parts it varied from 4 to 8 per cent., while in Punāsa and Bhāngarh the percentage amounted to a fourth or sometimes even a third of all revenue. The patels had considerable rent-free lands (*zitrāts*) and the *pachotrā* or a drawback of 5 per cent. on revenue collected, besides an allowance called *sādul kharch* for contingent village expenses, an item of a very elastic nature. They had also assigned them, or gradually acquired prescriptively, a right to levy numerous dues in kind from the cultivators and tradesmen residing in their villages, as well as transit duties on goods and animals. All these items were



known as *hags* and the office whether of patel or pargana officer was called *watan*. The *watan* was heritable and, in the case of patels at all events, transferable with the consent of Government. These *watans* soon became property of very high value and estimation, which they retained under the subsequent Marāthā rule. The greatest Marāthā chiefs prized them apparently more than much more highly sounding titles. We read of the Rājā of Sātāra clinging to the *watans* he had inherited from Sivaji after he had lost his crown in all but the name; Sindhia was always termed patel in the revenue accounts of the territory he acquired in Nimār; while it is said that Holkar and the Ponwār of Dhār fought desperately after the British conquest to recover the patelships of Deccan villages which were their *watan*.

188. Provision was also made against the efficiency of the service for which the *watan* was held being impaired by minute subdivision of its emoluments. Both in the case of pargana officers and of patels the Hindu law of inheritance was superseded by custom. The zamindārs, Mandlois and Deshmukhs and Rājput Thākurs had in each family a *gaddī*, the succession to which was regulated by primogeniture and to which were attached the bulk of the lands and other income of the *watan*, collaterals being provided only with a moderate maintenance. In the same way in villages a *mukaddam* patel was selected, and he alone enjoyed the *pachotā* and most of the other items of income; the remaining members of the family became *watandār* cultivators, though in some cases the village could be partitioned into several *taafs* or *pattīs*. The collaterals usually held as cultivators the best lands in the village on a thoroughly secure tenure. The idea of ousting a *watandār* was apparently looked on with a sort of religious horror, and though he might go away for years and let his fields be tilled by others, he was entitled to recover them, should he ever return.



160 NIMAR. LAND REVENUE ADMINISTRATION.

189. Other village offices also existed and were known generically as *watans*. The Chaudhari was apparently a sort of assistant to the patel or the representative of a body of cultivators of a different caste coming to settle in the village. The Koli was the village watchman; the Mirdhā measured the crops; the Balahi was the general drudge and messenger; the Gurao patrolled the village at night; the Parsai was the village priest and astrologer; and there were one or two others. These were remunerated by contributions of grain, but they did not exist in all villages.

190. There is considerable evidence that besides thus fostering rights of property connected with the land, the Muhammadan rulers of Nimār paid attention to the duties of a government in the promotion of agricultural improvements. The construction of a considerable number of tanks was undertaken and the numerous streams were utilised by masonry dams, of which one at Mahalgurāra near Zainābād was still intact when Captain Forsyth wrote, ¹ while others, as on the Utaoli river in Asir, and the Suktā and Abnā in Khandwā were traceable by their remains. The ancient fruit-trees on deserted village sites and the remains of mosques and temples show that many tracts attained under their rule a high prosperity, which subsequently became desolate wastes.

191. By the commencement of the eighteenth century the revenues had greatly fallen off and the country gone back in cultivation. The viceregal court and attendant armies of food consumers were no longer at Burhanpur and the remoter tracts had begun to relapse into jungle. Marāthā incursions began as early as 1684; and early in the succeeding century some 35 per cent. of the revenues had been regularly ceded to the Sāhu Rājā. 10 per cent. as hereditary Sirdeshmukhi and the well-known *chauth* or fourth of the

¹And is so up to the present time.



revenue, which was also known in Nimār as *mukāsa*. The *mukāsa* was assigned to different persons at different times. The Bhonslas of Akalkot had it for a long time and shares were given by them to numerous dependants. They were succeeded by members of the Nimbālkar family of Bhusāwal and finally by the Peshwā, on his acquiring Nimār in jāgīr in 1740. The District had been seized by the Nizām of the Deccan, Asaf Jāh, in 1720, and the northern part was ceded to the Peshwā in 1740, Asīrgarh and Burhānpur being subsequently added. In 1778 the Peshwā divided the whole District except the Kānapur-Beria parganas between Sindhia, Holkar and the Ponwār of Dhār, and from that year until the capture of Asīrgarh by the British in 1819, Nimār was the scene of almost continuous warfare and plunder.

192. The history of the Marāthā occupation of Nimār is a record of the prostitution of government to purposes of mere spoliation. During the earlier years of the occupation, it is true, the Muhammadan revenue system appears to have been adhered to, the only change being the imposition of an all-round enhancement of 10 per cent for the Sirdeshmukhī tax. But cesses under the name of *pattīs* were gradually superadded until at the commencement of the nineteenth century the Mughal assessment was a mere name swamped amidst a multitude of additional cesses that formed the total of the land revenue demand. The Marāthā system of assessing a lump sum on the pargana and holding Kamaishdārs responsible for its collection was introduced, and so long as the Kamaishdār rendered the sum for which he was answerable he was apparently allowed uncontrolled powers of extortion, which he used to the full. In some cases a pargana was made over bodily to the Kamaishdār to meet particular expenses, Asīrgarh being thus held by the commandant of the fort, Yashwant Rao Lād, from 1803 to 1818 to meet the expenses of the garrison. In the ten years preceding the pacification of the country in 1819, not only had the grinding taxation of the government and the



162 NIMAR. LAND REVENUE ADMINISTRATION.

corruption of its officials reached their highest point, but contributions were also being levied by rival chiefs and by robbers of all sorts. In many cases a cess once levied for the most trivial and temporary object seems never to have been taken off, as in the case of a contribution to Sindhia of nose-ropes for his artillery bullocks, which thereafter became a regular item of taxation. A petition which was presented to Sindhia from the Khandwā pargana between 1803 and 1804 sets forth that 'Kamaishdār, pargana officer, patels, patwāris, kārkins, 'havildārs and other officials are pleased and thriving, but the 'ryots are plundered. Robbers and Pindāris oppress the 'District and levy black-mail, which the pargana officers 'share with them. The patels bribe the Kamaishdār to let 'them appropriate the ryots' fields and cultivate much land 'without paying rent for it. Many of the ryots have deserted 'the pargana and the rest are preparing to follow..... Last 'year Holkar's army came and the Kamaishdar arranged with 'the ryots that they should abscond for a few days and 'return after its departure. This they were ready to do but 'the zamīndārs prevented them. Then the Muāsis (Korkū 'robbers) from the Asirgarh hills looted two villages, and 'Holkar's troops came and surrounded the *kasbā* (Khandwā) 'and exacted a contribution of Rs. 30,000. The last Ka-'maishdār levied a third instalment of revenue from the 'pargana after the two regular ones had been collected. The 'zamīndārs have been the real rulers for the last twenty-four 'years and the Kamaishdār is nobody. The ryots are looted 'before his eyes. The hill robbers have desolated villages 'that had been flourishing for a hundred years. Even forti-'fied ones they take. The pargana is ruined and has been 'reduced to half its former revenue.'¹ The revenue of the Khandwā pargana, which had been 1½ lakhs in 1760, had dwindled by 1820 to Rs. 53,000. The above description applies to the parganas which came under British management between 1819 and 1825.

¹ Forsyth, para. 155.



193. The history of the Zainābād and Mānjrod parganas, which remained under Sindhia's management till 1860, was somewhat different. On its transfer by the Peshwā to Sindhia in 1778, the Zainābād pargana yielded a land revenue of Rs. 1·20 lakhs. But the pargana was ruined by the cantonment of Sindhia's army there in 1803, when 60,000 artillery bullocks and as many horses grazed at large over the villages and ruined the spring crops, while the lawless soldiery practised every sort of oppression. This was succeeded by a terrible famine in 1804. In 1808 when Zainābād was assigned by Sindhia in jāgīr to one of his relations, the revenue had fallen by a half. The assignment however secured it from all the evils of the time of trouble except those occasioned by the ravages of war. The Mughal forms of assessment were kept up and the revenue demand was restricted in order to induce cultivators to resort to it from other tracts. 'The result of this,' Captain Forsyth wrote,¹ 'has been the preservation in an extraordinary degree of the ancient Mughal institutions. The establishment of hereditary pargana and village officers is nearly complete, the ryots have a firm and undisputed ancestral title in their holdings, and the pargana has prospered under an assessment which, until the recent rise in prices, was undoubtedly a heavy one.' But the assessment, though heavy for the time, was light compared with that of former days. The Rs. 60,000 of 1803 had diminished to Rs. 35,000. The history of the Mānjrod pargana is identical with that of Zainābād, but it suffered more than Zainābād in the famine of 1803 and when made over to the British only yielded a revenue of Rs. 200.

194. The parganas of Kānapur, Beria and Kasrāwad became British territory on the annexation of the Peshwā's dominions in 1819. The bulk of the Khandwā tahsil

Commencement of British rule.

¹ Settlement Report, para. 160.



164 NIMAR. LAND REVENUE ADMINISTRATION.

was taken under management in 1824-25 on behalf of Sindhia. A sum of Rs. 30,000 was agreed on as the cost of management and the remaining revenue was to be paid into Sindhia's treasury. The arrangement proved a losing one for us, and after the battle of Maharājpur in 1844, the revenue was devoted to the maintenance of the Gwalior contingent. The District together with Burhānpur was obtained in full sovereignty in 1850. The early British settlements were as in other Districts based on far too favourable an estimate of the effects of peace and a settled government on the recuperative power of the people, while no allowance was made on the other hand for the great decline in the value of agricultural produce which followed on the removal of the large local garrisons and the court of Burhānpur. The Kānapur-Beria tracts, which had belonged to the Peshwā, had been since 1740 a private estate devoted to the support of the tomb of the Peshwā Bājī Rao at Rāver. In the latter years of the war, the Peshwā's power being entirely confined to the Deccan, these lands, appertaining to none on the spot with an interest in their protection, had suffered more complete devastation at the hands of the Pindāris and Bhils than almost any other part of the country. It was forcibly stated that 'There is not a crow in Kānapur-Beria.' Measures were at once taken to re-populate them with some success. For the first few years annual assessments were made, the Government demand being assessed in Kānapur-Beria at a third of the gross produce and in Sindhia's parganas at 80 per cent. of the rental.

195. From 1829 quinquennial farming leases were given, the patels being often set aside in favour of the hereditary pargana officials or of speculators; in many cases no doubt the old patels were no longer forthcoming. The Government demand was still theoretically a third of the gross produce. In 1839 a fifteen years' settlement was made for Sindhia's parganas, the demand being slightly increased by placing an assessment on



the culturable waste. The Government demand amounted to about 80 per cent. of the rent-roll, but half of the balance was absorbed in the perquisites of hereditary officers and in the village expenses, so that the margin of profit to the lessees was very small. The settlement was very unfortunate. From its commencement the price of grain fell 65 per cent. and continual large remissions had to be made, while every expedient for bolstering up the assessment was exhausted, including the extradition of ryots who absconded into foreign territory. It reads like a satire on later discussions about cultivators' rights of occupancy to hear that at this time written leases were executed by the ryots not to secure them in the occupancy of their holding, but that they should be at liberty to give them up when they pleased.¹ With a bad season in 1845 the settlement broke down hopelessly and the farming system was pronounced a failure. But although at this period Government had hardly progressed in land administration beyond the stage of letting villages to the highest bidder, the position of the cultivators was from the first jealously guarded. Under the second quinquennial settlement the ryots were fully protected against ouster or enhancement by the farmers, and at the third settlement a regular *jānā-bandī* was prepared for each village and the farmers were debarred from any enhancement of the cultivators' rents therein entered.

196. The District was then for a few years managed

The *Khālsa* or ryot-
wāri system.

under the *khālsa* system, which was practically a ryotwāri assessment. Each cultivator's field was measured and assessed by a committee of villagers in the presence of the District officer, to whom he was at liberty to make any objections. The patels were reinstated in their position of village managers, and in addition to their former land and perquisites were given an allowance of 5 per cent. on the land revenue. The system lasted for about five years and the condition of the District improved

¹ Forsyth, para. 181.



under it, as cultivation increased while the gross assessment remained stationary. The objection to the system was that it threw too much power into the hands of subordinate officials, with whom lay the annual assessment of newly cultivated land. With any decrease in the detailed personal supervision of the District officer, laxity of procedure and corrupt practices supervened.

197. In 1847 orders were issued for the discontinuance of this system and in its place it was proposed to create a property in the soil which should be declared to be heritable and transferable at the will of the owner and without reference to Government. A curious misapprehension however arose owing to the fact that in many villages the old hereditary patels had disappeared or been ousted and the villages let to strangers during the farming period. A District officer who had little experience of Nimar reported that the patels had up to a late period had no *hags*, that they were in many cases not discernible from the ordinary ryot, and that they had no particular right to the settlement leases which it was proposed to grant. Agreeing with his predecessor, however, he stated that the ryots had a heritable and quasi-transferable right of occupancy in their lands. Owing to this mistake the claims of the patels to proprietary right were temporarily overlooked, though in the result they did not suffer much. Government gave its opinion that the persons best entitled to be recognised as proprietors were the old resident cultivators or *junārdārs*. These persons already possessed a right of occupancy, a tenant right, and there was no person over them who could advance any superior right. It was accordingly ordered that when the cultivators agreed to this course the village should be settled with them as a coparcenary body with joint responsibility for the revenue. In such a case if they did not desire to continue the patel's remuneration, his services might be dispensed with altogether. He was still however left in the enjoyment of

The first 20 years' settlement with the cultivators.



his rent-free lands, so that his position was generally not much worse and sometimes better than if he had obtained the village. Each *junārdār* cultivator might also be offered individually the proprietary right in his holding if he engaged to pay the rent. If the cultivators refused the settlement, it might be made with the patel or in his default with an outsider. In such cases proprietary and transferable right might be conferred on the patel.

These instructions were imperfectly understood by the District officers and not in the least by the people. Full proprietary right does not seem to have been offered at all. In most areas the cultivators as a body (not only the *junārdārs*) were offered a lease of the village for twenty years if they chose to become jointly responsible for the revenue. In some cases they accepted, very imperfectly comprehending either the advantages or risks of the situation; more often they refused as was natural in Nimār, where nothing of the sort had ever been heard of before, where the members of village communities were seldom united by any bond of brotherhood, being usually a heterogeneous body of diverse castes and creeds, and where there was as yet no confidence in the moderation or considerateness of our government. Then the village was offered to the head patel, and if refused by him to the hereditary pargana officials, and if refused by them to a stranger. In no case was any promise given or exacted excepting for the period of the lease; nor was anything entered in any of the settlement papers recognising a right extending beyond its termination. The result was that out of a total of 396 villages, 72 were settled with the cultivators jointly, 220 with the hereditary patels, 37 with the pargana officials, and 67 with strangers. Where the cultivators did not engage for the revenue their status was practically left undefined in the settlement papers. Captain Forsyth after careful inquiry arrived at the conclusion that no idea of the creation of absolute proprietary right had been entertained either by the District officers or the people.



Even in those villages where the cultivators had jointly engaged for the revenue, the patel was usually appointed as their representative on an allowance of 8 to 15 per cent. of the revenue with his rent-free lands, and he speedily regained his old position. In fixing the revenue the principle laid down was that two-thirds of the assets should be taken by Government and one-third left to the managers. In the result the revenue fell at $55\frac{1}{2}$ per cent. of the assets, the dues of the hereditary officials absorbed 7 per cent. and a balance of $37\frac{1}{2}$ per cent. was left as profit. The incidence of the revenue per acre was 8 annas 9 pies and that of the rental 13 annas 4 pies. In the parganas of Selāni, Punāsa, Atod and Mundī the settlement was not regularly carried out, the villages being either let to the patels, who were mostly Rājputs, for the term of settlement or managed direct as before. The revenue of the whole area was reduced by about Rs. 20,000. The settlement was locally known as Captain Keatinge's and forty years afterwards was still gratefully talked of by the people as a model one. It came into force generally in 1854-55.

198. When the District was during the currency of the 20 years' settlement transferred to the Central Provinces in 1864, attempts were made to revise and complete it, and the claims of hereditary pargana officials were settled by commutation. But it was found that the completion of the record was an impossibility. The village papers had not been carefully preserved after the previous settlement and many of them had been destroyed when Tantia Topi burnt the District office in 1858. It was therefore determined to undertake a fresh survey and settlement, to come into force at the expiry of the settlement then current. This was executed during the years 1866-69 by Captain Forsyth, whose Report on Nimār may be specially mentioned for its excellence. The principle on which the settlement was made was to confer proprietary right in their holdings on the old

Captain Forsyth's
second 20 years' settle-
ment.



cultivators (*junārdārs*), giving them the *mālik-makbūza* status ; and then to declare the hereditary patel superior proprietor in the village. The position of the superior proprietor in respect to the proprietary ryots was simply that of revenue collector remunerated by a commission. The *mālik-makbūza* right was granted to all tenants who were either of long standing, or had laid out capital on their fields, or being relatives of the patel held land in lieu of a share in the village, or had brought their land under cultivation and since been in continuous possession. The right was thus really granted to the bulk of the tenants and the settlement was very largely ryotwāri. As the cultivators who in other Districts were declared absolute occupancy tenants were here made *mālik-makbūzas*, it was only in villages held under farming leases or by revenue-free grantees that absolute occupancy right was conferred. Of the remaining cultivators those who had held their land for twelve years or more received occupancy rights and those who had held it for less than twelve years were considered tenants-at-will. In fixing the rental the *mālguzār* was called on to furnish a rent-roll of the land still remaining in tenancy, and this was attested in the presence of the proprietor and tenants. In the case of absolute occupancy tenants if a dispute arose about the rent, it was fixed by the Settlement Officer for the period of settlement; in that of occupancy tenants if the parties did not agree the old rent was entered and they were referred to the Civil Court; while in the case of tenants-at-will whatever amount the proprietor chose to name was entered as the rent. The rents imposed on ordinary tenants took effect immediately, but those of other classes only on the expiry of the then current settlement. The result was that the rental of ordinary tenants was raised by 31 per cent., while it was estimated that the payments of the other classes would on the introduction of the settlement be increased by 20 per cent. Each *mālik-makbūza* holding was assessed separately. The rental value of the holding

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170 NIMAR. LAND REVENUE ADMINISTRATION

was calculated and the revenue payable was fixed according to the regular proportion of 50 to 60 per cent. To this was added a payment for cesses at $4\frac{1}{2}$ per cent. on the revenue, and a drawback to the *mālguzār* at 10 to 20 per cent. on the revenue.

199. In the result the payments of *mālik-makbūzas* were calculated to be 71 per cent. of the rental value of their holdings; the total rental value was found to be Rs. 1·83 lakhs and their payments were Rs. 1·28 lakhs. The payments of ordinary tenants were Rs. 63,000 and those of protected tenants Rs. 21,000. The rental value of *sār* land was Rs. 39,000 and the miscellaneous income Rs. 19,000. *Mālik-makbūzas* held 162,000 acres and all other tenants 134,000 acres, while the home farm was 42,000 acres. The standard proportion of the assets to be taken as revenue was 60 per cent. in villages with much culturable waste and 50 per cent. in those fully cultivated. The revenue was raised by 15 per cent. and fixed at Rs. 2·15 lakhs gross, or Rs. 1·81 lakhs excluding assignments. It fell at 45 per cent. of the true *mālguzār* assets or 66 per cent. of the total, including *mālik-makbūza* payments in the assets. The incidence per acre in cultivation was R. 0-8-9. The settlement extended to the Burhānpur, Zainābād and Mānjrod parganas recently ceded by Sindhia, and comprised the present District area with the exception of the tracts lately transferred from Hoshangābād and the Chāndgarh pargana. It came into force from 1875-76 on the expiry of the previous settlement and was made for twenty years. The area in which proprietary rights were reserved to Government amounted to 1894 square miles or 58 per cent. of that of the District. The settlement was made with great care and consideration by Captain Forsyth and proved quite successful.

200. The settlement was sent up for confirmation at the time when a reaction against conferring proprietary rights on the patels had set

The occupancy tenure



in and much correspondence followed. But the result was only that the Government of India further protected the tenants against the landlords newly constituted over them by conferring on them the conditions of protection against rental enhancement subsequently attached to the definition of an occupancy tenant in the Tenancy Act. In the Nimār District therefore every tenant, except of *sūr*, has occupancy rights unless he deliberately contracts himself out of them.

201. During the currency of the 20 years' settlement the District prospered greatly. The railway, which in 1868 had only been carried as far as Bīr, was subsequently completed to Jubbulpore, and the Rājputāna-Mālwa metre-gauge line was afterwards constructed. A large export trade in cotton and oilseeds grew up. During the period of settlement the prices of agricultural produce rose generally by nearly 70 per cent. The area occupied for cultivation expanded by no less than 57 per cent. and the cropped area rose from 312,000 to 464,000 acres or by 49 per cent., the increase being mainly due to the extension of cultivation in the Khandwā tahsil; but even the advanced Burhānpur tahsil showed an increase of 22 per cent. in the cropped area.

202. On the expiry of the settlement the District was re-settled during the years 1895—1898 by Mr. C W. Montgomerie. In 1896 a part of the Chārwa group containing 192 villages was transferred from Hoshangābād to Nimār, and in 1904 a part of the Dāmjpurā group was also transferred. But these villages were not included in the scope of the settlement, which was confined to the previous area of Nimār with the addition of the Chāndgarh pargana.

203 In the absence of ordinary tenants there had been very few cases in which rents had risen from the action of the mālguzārs, and the opening up of large tracts for ryot-



172 NIMAR. LAND REVENUE ADMINISTRATION.

wāri cultivation also decreased the pressure of population on the land. Mr. Montgomerie was therefore without the useful guide afforded in most Districts by this class of rents in estimating the rental value of land. He based his rent-rates on the general considerations of increased prosperity and enhanced value of produce and upon a careful comparison of the existing rates in different villages based upon a detailed classification of the soil. In Nimār as already explained every tenant has occupancy right unless he contracts himself out of it and practically the whole tenant class are thus protected from enhancement at the hands of the proprietors. Rents did not thus rise during the currency of settlement, but on the contrary there was a slight fall, due to the large extension of cultivation to the inferior soils in the more backward parts of the District, and to the fact that land newly broken up from waste and added to the holdings of *mālīk-makbūzas* was usually held free of rent. The incidence of the rental had fallen from 9 annas 4 pies to 8 annas 3 pies per acre and the average rate of *mālīk-makbūza* payments from 12 annas 1 pie to 11 annas 5 pies. The cultivators were prosperous and nine-tenths of their number were free from debt or only moderately indebted. Transfers of proprietary right had been satisfactorily few in number and the standard of comfort was generally above the average.

204. The classification and valuation of soils for determination of the rental was carried out according to the soil-unit system described in the Central Provinces Settlement Code. The statement on the next page shows the relative factors of value of the principal soils and the rental per acre for land lying in the ordinary position.

The statement shows that land in the Burhānpur tahsīl is more fertile, and was more highly assessed than in Khandwā.



LAND REVENUE ADMINISTRATION.

173

Soils.				Soil factors.	Khandwā tahsil.	Burhānpur tahsil.
					Rs. a. p.	Rs. a. p.
Gatā I	...	...	...	76	3 2 11	...
Gatā II	...	...	...	56	2 6 0	3 8 7
Thāwar Gohāri	...	...	...	40	1 10 10	2 8 5
Thāwar Sihāri	...	...	...	32	1 5 5	2 0 4
Māl I	...	...	...	24	1 0 1	1 8 3
Māl II	...	...	...	16	0 10 9	1 0 2
Māl III	...	...	...	10	0 6 8	0 10 1
Khaddā I	...	...	...	7	0 4 9	0 7 1
Khaddā II	...	...	...	4	0 2 8	0 4 0
Mūn	...	...	...	9	0 6 0	0 9 1
Pāndhar	...	...	...	22	0 14 9	1 6 3

205. Of the total occupied area only 10 per cent. was held by mālguzārs, 31 per cent. by plot-proprietors, 52 per cent. by occupancy tenants and the remaining 7 per cent. by tenants of other classes or revenue-free grantees. The total rental of absolute occupancy tenants was only Rs. 3000 and that of ordinary tenants Rs. 8000. The following statement shows the results of rental revision in the case of *mālīk-makbūzas* and occupancy tenants :—

Class.	RATE PER ACRE.			Change in rate during period of settlement.	Enhancement imposed at revision.	Total change in rate imposed at former settlement.
	At former settlement.	Prior to revision.	After revision.			
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Per cent.	Per cent.	Per cent.
Mālīk-makbūzas ..	0 12 1	0 11 5	0 14 9	- 6	30	22
Occupancy tenants	0 10 1	0 8 1	0 9 9	- 20	21	- 3



A considerably larger enhancement was imposed on *mālik-makbūzas* than on occupancy tenants. The same soil-rates were used for the valuation of the land of both classes, but this brought out a larger enhancement on *mālik makbūzas* than on occupancy tenants, because the former held land of better quality at a lighter rate. Another reason for the higher assessment was the fresh assessment of waste land broken up and added to *mālik-makbūzā* holdings, on which no payments were usually made. The *mālik-makbūzas* include a large number of well-to-do persons like bankers, who habitually sublet their holdings and could well bear a substantial enhancement. There could be no doubt as to the leniency with which occupancy tenants were treated, having regard to the rise in prices and other general considerations. The rents of absolute occupancy tenants were enhanced at the same rate as the payments of *mālik-makbūzas* or by 31 per cent., while those of ordinary tenants, who already paid considerably more than the other classes, were raised by only 8 per cent. The enhancements, considering the large rise in prices, were very moderate. Their result was to raise the payments of *mālik-makbūzas* and tenants from Rs. 3 02 lakhs to Rs. 3 79 lakhs, an increase of Rs. 77,000 or 26 per cent. on the previous rental.

206. The home farm of the proprietors had increased from 43,000 to 61,000 acres. It was valued at the same rates as tenant land and the valuation worked out to R. 0-15-2 an acre; this is not a high rate for land which is often the best in the village, while the average rent paid by sub-tenants of *sār* land was R. 1-10-0 an acre. Land held from the *mālguzārs* by privileged tenants was valued at an average of R. 0-10-6 an acre. The *siwai* or miscellaneous income was not of much importance and was estimated at Rs. 17,000.

207. The following statement compares the assets arrived at by Mr. Montgomerie with those of the previous settlement :—

Comparison of assets.



LAND REVENUE ADMINISTRATION.

175

	At last settlement.	As revised and announced.
	Rs.	Rs.
Payments of <i>mālik-makbūzas</i> ...	1,33,000	1,72,000
Payments of Government tenants ...	79,000	3,000
Payments of tenants ...	49,000	2,05,000
Rental value of sir and khudkāsht land ...	20,000	60,000
Siwai income ...		17,000
Total ...	2,81,000	4,66,000

208. The great increase in the rental was due to the expansion of the area occupied for cultivation, which amounted to nearly 60 per cent. The rental per acre was only raised by a very moderate amount. The assets as revised amounted to Rs. 4·66 lakhs, on which a revenue of Rs. 2 89 lakhs was fixed. The revenue assessed on the payments of *mālik-makbūzas* and Government tenants was Rs. 1·45 lakhs or 83 per cent. leaving a liberal drawback of 17 per cent. to the *mālguzārs* for the trouble and risk of collection. On the remainder or true *mālguzāri* assets the revenue assessed was Rs. 1 44 lakhs or 49 per cent. of the total, and the settlement was thus really made at less than half the assets. The percentage of the gross assets taken as revenue was 62 per cent. as against 66 per cent. at the previous settlement. The revised revenue gave an increase of Rs. 98,000 or 52 per cent. over the existing revenue, while the assets of the proprietors had increased by 65 per cent. and the area in cultivation by about 50 per cent. The revenue rate per acre was raised from R. 0-8-9 to R. 0-9-0 only. Three-fourths of the increase in the revenue was made good by enhancement of the rental and the income of the proprietors decreased by only 15 per cent. The rental fell at one-eighteenth of the total value of the produce. The completion of the settlement was immediately followed by the famine of 1900, but no revision or abatement of the assessment has been found necessary.



176 NIMAR. LAND REVENUE ADMINISTRATION.

209. The revised revenue of Rs. 2·89 lakhs included the full revenue of villages in which a part or the whole of it had been relinquished. The revenue thus assigned amounted to Rs. 29,000 or 10 per cent. of the total, and the net revenue demand was Rs. 2·60 lakhs. Besides the assignment of villages or shares of villages, the revenue assigned on plots and holdings, which is not shown in the above total, was Rs. 28,000. A total amount of Rs. 57,000 was thus assigned, making 20 per cent. on the actual revenue demand. A total of 43 villages were held free of revenue at settlement and 58 were held on quit revenue, with a combined area of nearly 190,000 acres. The area of plots held revenue-free or on quit-revenue was 23,000 acres. In 1905-06 the total area held wholly or partially free from revenue was 230,000 acres and the amount of revenue assigned Rs. 84,000. The increase must be due to the grants held in the territory transferred from Hoshangābād. Numerous exemptions of revenue for religious, charitable and service uses, dating back to native rule, survived under the treaties by which we took over Nimār. An important part of the exemptions was finally determined in 1864 by the settlement of the dues held on the revenue by certain pargana officials, who were by local custom called zamīndārs. They received dues on the revenue amounting to one-eighth of it, and held revenue-free land, but had in most cases ceased to render any services in return. The full value of the zamīndārs' land and cash perquisites was ascertained and after deducting the amount of expenditure which would fall on Government in lieu of their services, the balance was assigned to them in quit-revenue estates and cash pensions.¹ The Piplod, Jaswāri, Punāsa, Beria and Dhertalai families and the Mandloi family of Khandwā all have revenue-free grants of villages or plots. Certain other estates were also held free of revenue,

¹ See Forsyth's Settlement Report, para. 241, for a more detailed account of the settlement.



among the most important being that of Chāndgarh¹ consisting of 18 villages. Other grants which were mainly resumed before Captain Forsyth's settlement were those of Jitgarh, and the Bhil *Hattis* on the southern hills, the history of which is described in paragraphs 281 and 282 of Captain Forsyth's Report. The Rao of Māndhātā holds the villages of Māndhātā, Godalpurā and Billorā as a grant for the support of the Māndhātā temples, the assignment having been made by the Indore Darbār. The villages of Bargaon and Pīpalgaon in Burhānpur tahsīl are held by His Highness the Nizām of Hyderābād on a quit-rent of Rs. 51. They were formerly revenue-free. It appears that when the Nizam transferred this territory to the Peshwā, the two villages were retained for the maintenance of the cenotaph of the Nizām Asaf Jāh at Burhānpur.² The Baldi estate in Harsūd tahsīl consisting of 24 villages was granted to one Ilāhi Baksh, a personal guard of the chamber to Sindhia, on condition of settling them and clearing the forest. At Captain Forsyth's settlement seventeen villages out of the 24 were resumed as he had failed to establish them, and seven villages were left revenue-free during the lifetime of Faiz Baksh, grandson of Ilāhi Baksh. On his death a quit-rent of one-fourth of the revenue was imposed. In the neighbourhood of Burhānpur the desecration of tombs and small temples and mosques by the encroachment of cultivation was a legitimate grievance, and special inquiry was made to insure that the revised land records should not facilitate further encroachment. Complete protection was impossible on account of rights already established, but where the tombs stood on land which was Government property, claimants who could prove a right to their custody were recorded as holding the land on which they stood free of revenue.

210. The new settlement came into force during the Period and cost of settlement.	years 1897 to 1899 and was made for a period of 14 or 15 years over most of the District. It expires in 1911 in the
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¹ See article Chāndgarh Group in Gazetteer.

² District Muafi Register.

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Harsūd tahsil, 1912 in the Khandwā tahsil, and 1913 in the Burhānpur tahsil. Its cost was Rs. 22 per square mile for assessment and Rs. 83 including the traverse and cadastral surveys. In the Chāndgarh group the term of settlement was extended by two years to 1911 under the orders of the Government of India.

211. Certain junior members of Rājput, Gūjar and Kunbī families, in which a custom of primogeniture survived, had received parts of the *sūr* land for maintenance, without a share of the village. Each holder was recorded as an assignee of *sūr*. Where such land had been sold it was recorded as held on *mālik-makbūza* tenure. Waste land which had been added to their holdings by plot-proprietors during the currency of settlement was recorded in *mālik-makbūza* right. But it was directed that in future such land should be considered as held in occupancy right.¹ As already stated a distinctive feature of land tenure in Nimār is that the occupancy right accrues to every tenant unless he specially contracts himself out of it. The considerations which led to this enactment have been stated earlier in this chapter.² In 16 villages, principally in the Burhānpur tahsil, dual proprietary right existed. As a rule the superior proprietor only enjoyed a *mālikāna* of 5 per cent on the revenue. A similar *mālikāna* was fixed at re-assessment. The village of Barkhālīa in the Harsūd tahsil with an area of 2043 acres has been sold under the Waste Land Rules. In the tract transferred from Hoshangābād, in the Harsūd tahsil, are four villages, Chārkherā, Partābpurā, Dewaldī and Sātri, known as Police Abādī villages, as they were founded as police posts to check Tantiā Bhīl's depredations. They are now held by lessees or farmers from Government.

212. A considerable tract of land in the District is now held on ryotwāri tenure. Operations
Kyotwāri settlement. were commenced in 1892 with the ex-

¹ Montgomerie's Report, paras. 116—119.

² Paragraph 200.



cision of culturable areas in Government forest for the settlement of ryotwāri villages. In 1895 with the transfer of the Chārwa tract from Hoshangābād a number of ryotwāri villages were added to the District. An experiment had previously been made in Hoshangābād of the introduction of Jāt and other cultivators from Northern India in order to bring the waste lands under cultivation without drawing on the population of the adjacent tracts. Batches of cultivators were brought down in special trains and turned out on to the land. The experiment, however, failed completely, and within a year the immigrants had either died of fever or thrown up their holdings and returned to their own country. In the Harsūd tahsīl ryotwāri and mālguzāri villages are intermixed, but the ryotwāri area is a fairly compact block in the upper Tāpti valley in Burhānpur tahsīl. Khandwā has only a few scattered villages. A regular settlement of the ryotwāri villages was undertaken by Mr. B. Jagannāth, Assistant Settlement Officer, between 1901 and 1904, and the information given here is from a note supplied by him. Under the orders of Sir Andrew Fraser, who visited the Chārwa tract in 1902, a very moderate assessment was imposed. The following statement gives details of the settlement :—

Name of Tahsīl.	Number of villages.	Total area in square miles.	Cultur- able area in square miles.	Survey numbers.	Assess- ment.	Average acreage rate.	Date of expiry of the current settlement.
					Rs.	R. a. p.	
Khandwā ...	20	31	25	1320	4685	0 4 7	30th June 1912
Burhānpur...	54	147	121	5149	30,871	0 6 5	30th June 1913.
Harsūd ...	162	365	289	12,684	59,993	0 5 0	30th June 1911.
Total ...	236	543	435	19,153	95,549	0 5 6	



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180 NIMAR. LAND REVENUE ADMINISTRATION.

The settlement was made for terms expiring synchronously with the mālguzārī settlement of each tahsil. It is in contemplation to excise a further area of nearly 300 square miles from Government forest to be brought under cultivation, and operations for this purpose are in progress. The additional area thus obtained will admit of the settlement of about another hundred villages and still leave a sufficiently large area of forest for all the requirements of the District. The size of the survey numbers was formerly unmanageable, but in the revised assessment the average area has been limited to about 10 acres of good or 15 to 20 acres of inferior soil. Each plot is marked off on the ground by conspicuous boundary marks made of heaps of stones supported by a wooden pole. The whole of the ryot's payment is taken as the Government revenue, subject to a drawback of 2 or 3 annas and in a few cases of 4 annas in the rupee to the managing patel for the trouble of collection. The patel is not responsible for default of the ryots. A remission of revenue for $1\frac{1}{2}$ to 2 years is allowed on land newly broken up from waste. This is known locally as *pagras*. There are no rice villages. Local rates and a cess for the kotwār at a rate not exceeding one anna in the rupee are payable by the ryots in addition to the revenue. The quality of the land in ryotwārī villages is generally poor, but in a few villages of the Chārwa tract and in those to the east of Burhānpur the soil is almost as good as in the neighbouring mālguzārī villages. Cotton, juār and til are the crops principally grown. A considerable quantity of wheat was formerly raised in the villages of the Chārwa tract, but its area has novaldī and contracted. In 1905-06 the area occupied for cultivation in ryotwārī villages was 248,000 acres and the cultivated area 169,000 acres.

213. Besides the land excluded from Government forest, other isolated areas were settled on ryotwārī principles. Among these was the village of Lālbāg near Burhānpur

Miscellaneous ryotwārī
and forest villages.

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which is Government land. Asirgarh village was acquired by escheat and purchase in 1900 and is managed on the ryotwari system. In a few villages scattered over the District patch cultivation was carried on at settlement. These were assessed on ryotwari principles, a revenue of Rs. 1321 being imposed in 8 villages with a total area of eleven square miles and 3200 acres under cultivation. The area transferred from Hoshangabad to Nimar in 1895 included the tract known as Jamdhar-Padalia, which had been given on a lease for the term of the 30 years' settlement in Hoshangabad. The conditions of the lease were not observed, and at its conclusion the Chief Commissioner declined to renew it in favour of the creditor into whose hands the land had passed. It was decided to settle it on ryotwari principles, and as the Hoshangabad settlement was concluded, this was done by Mr. Montgomerie's staff. The enhancement of the cultivators' payments was confined to the imposition of cesses in addition to the amount of their existing plough rents. The District has also 108 forest villages, of which 61 are situated in reserved forest and 47 in tracts marked for disforestation. The latter will shortly be handed over to the Revenue Department. The villages contain a total area of 91,000 acres of which 48,000 are under cultivation, and they pay a revenue of about Rs. 13,000.

214. The total demand for land revenue in the District in 1905-06 was Rs. 3.76 lakhs including Rs. 86,000 on ryotwari villages. The demand for local rates was Rs. 26,000.

Demand for land revenue and cesses.

The postal cess levied at a half per cent. on the revenue is now credited to the District Council and added to the road cess making this up to $3\frac{1}{2}$ per cent. The education cess is levied at 2 per cent. By the abolition of the patwari cess and the additional rate the proprietors have benefited to the extent of Rs. 33,000. The kotwar receives contributions in grain at the rate of 16 seers per plough of land.



182 NIMAR. LAND REVENUE ADMINISTRATION.

215. The total area included in holdings both in māl-guzāri and ryotwāri villages in 1905-06 was 1,023,000 acres, and was distributed as follows :—52,000 acres or 5 per cent. of the total consisted of *sār* land and 28,000 or 3 per cent. of *khudkāsht* land; while 14,000 acres or 1 per cent. were held by the patels of ryotwāri villages. *Mālik-makbūzas* held 177,000 acres or 17 per cent. of the whole area, absolute occupancy tenants 6000 acres, occupancy tenants 415,000 acres or 41 per cent., ordinary tenants 62,000 acres or 6 per cent. and Government ryots 232,000 acres or 23 per cent. About 15,000 acres were held rent-free from the proprietors or in lieu of service. The area held by the ordinary class of tenants has been somewhat increased by the transfer of territory from Hoshangābād. In the old District of Nimār it is insignificant. The proportion of *sār* land and *khudkāsht* land is very small as compared with other Districts. The reason for this as already explained is that relatives of the patel's family were granted holdings out of the home farm in lieu of a share in the village, and such land was subsequently recorded in *mālik-makbūza* right. If the ryotwāri area be excluded the home farm forms 10 per cent. of the occupied area in māl-guzāri villages.



CHAPTER IX. GENERAL ADMINISTRATION.

(C. G. LEFTWICH.)

216. The head of the District is the Deputy Commissioner who is also District Magistrate and District Registrar. He is assisted by three Extra Assistant Commissioners. An Assistant Commissioner or member of the Indian Civil Service is occasionally posted to Nimār. For administrative purposes the District is subdivided into three tahsils, Khandwā, Burhānpur and Harsūd, each of which is in charge of a Subdivisional Officer residing at headquarters and has a tahsildār and a naib-tahsildār. The civil staff ordinarily consists of a District Judge and a Sub-Judge. Khandwā and Burhānpur have two munsiffs each. An Extra Assistant Commissioner at headquarters is usually appointed as Additional Judge to the Sub-Judge and the three tahsildārs as additional munsiffs. There is an Honorary Extra Assistant Commissioner at Burhānpur with 1st class powers and benches of Honorary Magistrates exist at Khandwā Burhānpur and Māndhātā, with 3rd class magisterial powers. The Divisional and Sessions Judge of the Nerbudda Division has superior civil and criminal jurisdiction in Nimār. The Civil Surgeon is a member of the Indian Medical Service. A Forest Officer of the Imperial Service is usually posted to the District, which is under the Berār Forest Circle. Public Works are in charge of an Assistant Engineer at Khandwā under the supervision of the Executive Engineer of the Hoshangābād Division.

217. In 1866 when Captain Forsyth began his settlement, he found an establishment of *watan-dār* or hereditary patwāris existing in the District. 'The Nimār patwāri,' he stated, 'had never



'been in the slightest degree the servant or nominee of the 'patel or mālguzār, but a purely hereditary Government 'servant. He had certain *haqs* or dues, sometimes in cash 'and sometimes in grain, payable on each plough in the 'village, and generally a parcel of *inām* land from Govern-'ment.' Forsyth further¹ explains how under native rule the patwāri's *watan* had passed by heritage but was never allowed to be really subdivided through the theoretical law of equal inheritance. An efficient member of the family was invariably nominated to do the work and enjoy the bulk of the emoluments, all others having to be content with the empty name of patwāri, and minute shares of the service land or dues that scarcely affected the position of the real official. The principle of subdivision crept in under British rule through misunderstanding. The patwāris had to write up annually village papers showing details of lands held by the landlords and tenants, the area under each crop and the rental demand and collections. The papers were prepared by them after superficial enquiries in the village but without field to field inspection. Forsyth did much to remedy the evils that he found to exist, but no serious reorganisation of the staff was undertaken till 1886. In 1898 Mr. Montgomerie effected a redistribution of areas and abolished 28 circles, reducing the total number in the District to 241. Three fresh circles were constituted in 1904. The superior Land Record staff was fixed at one Superintendent and ten Revenue Inspectors. The total number of patwari circles is now 244, *viz.*, 151 in Khandwā tahsīl, 50 in Burhānpur and 43 in Harsūd. An Assistant Superintendent has been added to the supervising staff. The Revenue Inspectors' headquarters are at Mundi, Jaswāri, Pandhāna and Gaol in the Khandwā tahsīl; Bahādurpur, Shāhpur and Deshghāt in Burhānpur; and Singāji, Piplāni and Padalia in Harsūd. Each patwāri's circle includes on an average 5 villages, and there are twenty-four patwaris to a Revenue Inspector. The

¹ Settlement Report, para. 245.



patwāri's remuneration ranges from Rs. 84 to Rs. 180 per annum, but most of them receive from Rs. 120 to Rs. 150. In addition to their pay, 61 patwāris receive personal allowances of from Rs. 10 to Rs. 100 per annum to compensate them personally for losses incurred in the redistribution of circles and emoluments. In Burhānpur tahsil the majority of patwāris are Deccani Brāhmans, and in Khandwā and Harsūd tahsils they are principally Nāramdeo Brāhmans.

218. The record of crime of the District is moderately heavy. During the ten years ending
Crime and litigation. 1905, the average number of persons convicted for offences affecting human life was 30, for grievous hurt 7, for cattle-theft 70, for robbery and dacoity 22, for house-breaking and theft 200, for offences relating to coins 4, for bad livelihood 14, for cases under the Opium Act 38, under the Excise Act 34, and under the Forest Act 13. The figures for house-breaking and theft, and cattle-lifting were affected by the famines, but during the years 1901—1905 they averaged 130 and 29 respectively. A large proportion of the crime in the District is due to its situation on the main route between Northern and Central India and the Deccan. Many professional criminals annually pass through and commit dacoities, burglaries and cattle-liftings, but very little serious crime is to be attributed to the resident population. Opium-smuggling from the adjoining Native States is very prevalent. The average annual number of cases disposed of during the years 1896—1904 was 910, and in 1905, 1348. The people of the District are intelligent and litigious. The number of civil suits filed in 1891 was 6182 and in 1905 it rose to 7440. The tendency to petty litigation is also great but many suits are compromised after being filed in court. Land is in great demand, and consequently suits affecting land are numerous and are carried to the highest courts regardless of expense. A peculiarity of mortgages is the provision for subsequent advances made for the cultivation of the mortgaged property being constituted a charge upon

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the property. Future interest is frequently added to the principal sum due on a mortgage and the whole is made payable by instalments.

219. In 1904 the office of District Registrar was vested in the Deputy Commissioner. The Registration.

District has four sub-registration offices at Khandwā, Mortakkā, Burhānpur and Harsūd; three in charge of special salaried sub-registrars and one at Harsūd in charge of the tahsildār as ex-officio sub-registrar. The number of documents registered annually was 2379 in 1890-91 from which it rose to 2417 in 1900-01 and to 2748 in 1903. The average registration receipts for the ten years ending 1900-01 amounted to more than Rs. 8500, the maximum being Rs. 10,000 in 1897-98. In 1905 the receipts were Rs. 12,000.

220. The following statement shows the receipts under the principal heads of revenue at the end of the decades 1893-94 and 1903-04 and for the years 1904-05 and 1905-06:—

Year.	Land Revenue	Cesses.	Stamps.	Excise.	Forests.	Registration	Income-tax.	Total.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1893-94	2,00,000	14,000	1,07,000	1,52,000	80,000	8,000	15,000	5,69,000
1903-04	4,00,000	28,000	1,42,000	1,75,000	1,48,000	9,000	13,000	9,15,000
1904-05	3,71,000	35,000	1,45,000	2,22,000	1,90,000	10,000	13,000	9,86,000
1905-06	3,77,000	26,000	1,68,000	2,97,000	1,92,000	12,000	14,000	10,86,000

221. The supply of country liquor for the District was formerly provided by one central distillery at the headquarters of the Khandwā tahsil distributing to bonded warehouses over the bulk of the District, with outstills in the remoter tracts. In 1904-05 the number of shops served by bonded warehouses was 219 and by outstills 70. Duty on liquor was levied at the rate of R. 1-7-0 and Rs. 2-4-0 per gallon of 46° U. P. and 10-8° U. P.

Excise.



GENERAL ADMINISTRATION.

187

respectively. The average area and population to each shop were $13\frac{1}{2}$ square miles and 1132 persons as against 13 square miles and 1429 persons for the Province as a whole. The average revenue from taxation of country liquor for the decade ending 1901 was a lakh of rupees, the highest figure recorded being Rs. 1.11 lakhs in 1893-94. In 1904-05 the revenue from country liquor was Rs. 1.79 lakhs. The incidence of taxation per head in this year was 8 annas 9 pies as against the Provincial figure of 3 annas 6 pies. In April 1906 the Madras Contract Supply System was introduced into the District, the contract for manufacture being entrusted to a native firm, which is paid at $12\frac{1}{2}$ annas per proof gallon as the cost price of liquor. Three warehouses were opened at the tahsil headquarters. The contracts for retail vend are sold annually by auction, and the retail contractors have to pay Government duty at the rate of Rs. 3-2-0 per proof gallon at the warehouses at Khandwā and Burhānpur, and R 1-4-0 at Harsūd, besides $12\frac{1}{2}$ annas per proof gallon as the cost price of liquor. The number of shops for retail vend was reduced to 183 in the distillery area, and 14 in the outstill area still retained in the most remote tracts of the District. The consumption of foreign liquor is insignificant.

222. The average revenue from opium during the decade ending 1901 was Rs. 27,000, the highest figure being Rs. 30,000 in 1891-92. During the last few years the revenue has been fluctuating, and in 1904-05 it amounted to nearly Rs. 32,000. The incidence of income per head of population in this year was 1 anna 6 pies as against the Provincial figure of 2 annas 1 pie. In 1904-05 the number of licensed shops for the sale of opium was 54. The average revenue from *gānja* during the decade ending 1901 was under Rs. 6000, but in 1904-05 it had increased to Rs. 9600. The number of shops licensed for the sale of this drug was 40. There is also situated at Khandwā a *gānja* store for the supply of *gānja* to the whole



of the Central Provinces. *Gānja* is only grown in this District and all *gānja* grown is brought to the Government store, where it is sold to the wholesale vendors, cleaned and issued to the various Districts. Though the date-palm is fairly common in parts the consumption of *tāri* is very small.

223. The District Council consists of 14 elected and 4 nominated members. Under the District Council are three Local Boards, each having jurisdiction over one tahsil.

The Khandwā Local Board consists of 12 elected and 3 nominated members, the Burhānpur Local Board of 9 and 4 and the Harsūd Local Board of 7 and 2 members of each class. The Local Boards manage the rural schools, cattle pounds and minor roads under the supervision of the District Council. The average income of the District Council for the decade ending 1906-07 was Rs. 61,000 and the expenditure was slightly less. In 1906-07 the income was Rs. 90,500, made up of road cess Rs. 16,000, education cess Rs. 9000, pound receipts Rs. 21,000 and contributions from Provincial revenues Rs. 26,000. The expenditure in the same year was Rs. 86,000, the principal heads being cattle pound charges Rs. 11,000, education Rs. 24,000, medical charges Rs. 7000, civil works Rs. 22,000 including a contribution of Rs. 8500 to Provincial revenues for roads under the Public Works Department, and veterinary charges Rs. 1500. The income from pounds is steadily increasing in consequence of the expansion of the area under cultivation and the consequent contraction of that available for grazing. Sums of Rs. 2000 and Rs. 1600 are allotted annually for village sanitation and arboriculture respectively. The District Council have recently delegated some of their financial and executive powers to Local Boards with the result that the Boards are now competent to carry out works costing up to Rs. 500 without the previous sanction of the Council. All works irrespective of cost are theoretically supervised by the Local Board members. schools, cattle pounds and other institutions are also occasion-



ally inspected by them. On the whole Local Self Government may be said to be in a fairly advanced state in the District. The relations between the District Council and the Executive are excellent.

224. Khandwā and Burhānpur are the only two towns under the Municipal Act. The Khandwā Municipality contains over 19,000 persons and the committee consists of 18 members, of whom 12 are elected and 6 nominated. The average income of the municipality for the decade ending 1906-07 was Rs. 1,07,000 and the expenditure Rs. 1,12,000. The receipts are principally derived from octroi taxation, water-rate, conservancy cess and market rents. The incidence of income per head of population during the year 1906-07 was Rs. 3-14-9 and of taxation Rs. 2-7-11. The expenditure is principally on water-supply, conservancy, education and repayment of loans. The drainage survey of the town has recently been completed and an estimate for the main outlet is being prepared. The committee contracted a loan of Rs. 3.60 lakhs from Government in the year 1896-98 for the construction of the Mohghāt waterworks. It has been regularly paying the fixed instalments and the present balance is Rs. 2.61 lakhs. The municipal committee intends taking another loan of Rs. 30,000 for the execution of the drainage scheme. The Burhānpur municipality, of which the population is over 33,000, has a committee of 16 members, 15 being elected and one nominated. Its average income for the decade ending 1905-06 was Rs. 54,500, and in 1905-06 Rs. 63,000; the corresponding figures of expenditure being Rs. 56,000 and Rs. 53,000 respectively. The receipts are chiefly from octroi taxation, water-rate and conservancy cess. The incidence of taxation was R. 1-6-4 and of income R. 1-13-6 in the year 1905-06. The expenditure is principally on water-supply, conservancy and education. The Mughal system of waterworks, which is a most interesting monument of their rule, is described in the Gazetteer article on Burhānpur. The present



scheme, which was completed in 1894, involved the construction of masonry channels for the conduits, and the substitution of cast iron pipes with sluice valves and stand posts for the old earthenware and stone channels. The work cost Rs. 1.43 lakhs and the annual maintenance charges are over Rs. 3000. No water-rate is yet levied except on private connections. A drainage scheme for the town is under preparation. The survey has been completed and it is now proposed to take a loan for its execution.

225 In 1905, 24 villages in the District were managed under what were then known as 'Basti Village sanitation. Fund Rules,' the income being derived from a house-tax, cattle-trespass fines, the sale proceeds of building sites, and other sources, and spent on the improvement of the water-supply and village roads, and other sanitary measures. With the introduction of the Village Sanitation Act in 1889 the old Basti Funds disappeared. In 1894, only 9 villages were left under this Act, the remaining 15 being withdrawn from its operation, and in 1902 these 9 were withdrawn also. At present there are 36 villages under the Mukaddam Rules,¹ the funds raised being spent entirely on the pay of the conservancy establishment. The water-supply of other villages is being improved, and since 1895 the expenditure on this object has been Rs. 12,000, of which nearly Rs. 8000 were contributed by Local funds and the rest realised from the people in the shape of cash, labour, or materials. With this sum 12 new masonry wells have been sunk, and 64 others repaired and improved.

226. The total value of buildings borne on the books of the Public Works Department is about Rs. 3.25 lakhs and the annual maintenance charges are Rs. 4000. Among the principal buildings is the District court house erected in 1867-68 and subsequently enlarged at a total cost of Rs. 1.20 lakhs; the District jail built in 1873-74 at a cost of Rs. 45,000; and the Khandwā,

¹ Based on section 141A of the Land Revenue Act.



Burhānpur and Harsūd tahsīl buildings. The construction of a new civil court house at Khandwā at an estimated cost of Rs. 43,000 has been sanctioned. The circuit house was built in 1867 for Rs. 7400, and the church in 1865, at a cost of nearly Rs. 12,000. The water-works of the towns of Khandwā and Burhānpur are managed by the Public Works Department.

227. During the year 1906 the sanctioned strength of the Nimār police was 402 officers and men. This total includes a District Superintendent of Police, one European Inspector, one native Inspector, 11 Sub-Inspectors, 56 head-constables, 325 constables and 7 mounted constables. In addition to this there is a railway police force consisting of one European Inspector, one European Sergeant, 3 head-constables and 35 constables. Out of the District force, 2 head-constables and 23 constables form a special armed reserve, and 14 officers, 75 men and 7 mounted constables the ordinary reserve. The special reserve are armed with rifles.

The proportion of police engaged in the prevention and detection of crime during 1906 was 1 to every 10 square miles and 742 persons, as against the Provincial figure of 9 square miles and 1061 persons. The cost of the police during the year was nearly Rs. 88,000. The recruiting of the force from local areas presents considerable difficulty owing to the high rate of wages prevailing for labour, but emigrants from other parts, chiefly the United Provinces, are obtained in sufficient numbers to keep it up to the sanctioned strength. Only about 38 of the men belong to the District and the remainder have been enlisted from Upper India and other parts of the Central Provinces. In 1906 the force contained 148 Brāhmans, 124 Muhammadans, and 65 Rājputs. Of the native officers 20 were Brāhmans, and 29 Muhammadans. The District contains nine Station-houses and 19 outposts including three road posts. The Station-houses are located at Khandwā, Dhangaon, Chhegaon, Pandhāna, Piplod and Mundī in the Khandwā tahsīl, at Burhānpur and Shāhpur



in the Burhānpur tahsīl, and at Harsūd in the Harsūd tahsīl.

228. The revision of the number and remuneration of the kotwārs or village watchmen was carried out at last settlement (1896-99). The customary grain dues in the District were unusually high and their conversion to cash would have involved either a considerable reduction or the imposition of a rate of cess substantially exceeding the usual maximum of one anna to the rupee of rental. The Local Government therefore sanctioned the maintenance of the grain system of kotwārs' dues until such time as circumstances should permit the alteration to cash dues. The grain payments are assessed on the plough. Four *chaukīs* (36 lbs.) of grain, with some small optional payment such as a basket of juār heads, is the amount usually payable on each plough.

The number of kotwārs was reduced from 1160 to 1070 by the dismissal of superfluous men. In addition to their grain dues most of the kotwārs hold plots of service land which form part of the remuneration payable by the landlord. The kotwārs in ryotwāri villages are however paid in cash at a rate not exceeding one anna per rupee on the revenue of each tenant. Where the remuneration falls short of the prescribed minimum of Rs. 36, the balance is made up by payments from the treasury. The average pay before revision stood at Rs 47 per annum and after revision at Rs. 52. The kotwārs are generally efficient in the discharge of their duties. They are mostly Bhils and Balāhis by caste.

229. There is a District jail at Khandwā with accommodation for 103 male and 12 female prisoners exclusive of the hospital. The average daily number of prisoners for the ten years ending 1906 was 98, but this period included two famine years and it is now much smaller. The only industry in this jail has for years past been stone-breaking, and the broken metal is sold to the two railways running through the District and to the local municipality for road consolidation.



230. The following statistics of schools and scholars show the progress of education in the Education. Nimār District.

In 1891-92 there were 88 schools with an average daily attendance of 2730; in 1900-01, 103 schools with 4800 scholars; in 1902-03, 106 schools with 5800 scholars; and in 1906-07, 105 schools with 6200 scholars. There is one high school at Khandwā maintained by the municipality. Formerly it was an English middle school and was raised to the status of a high school in October 1904. In that year there were 39 scholars in the high and 152 in the middle school department and in 1907, 45 and 157 respectively. There is another English middle school at Burhānpur with 172 scholars. The District has six vernacular middle schools for boys, four of which are under the management of the District Council, while two are maintained from Mission funds aided by Government grants. Training classes for candidates for the teacher's certificate examination are attached to three schools. There is also an aided Methodist Mission vernacular middle school with a training class for girls at Khandwā, having 89 scholars. The number of primary schools on the 31st March 1907 was 95, with 5200 scholars. The St. Joseph's Convent maintains a school for European and Eurasian children at Khandwā. It is a mixed school supported by contributions from Government, the municipality and the railway companies, and contains 47 pupils. A municipal school for low-caste boys was opened at Khandwā in 1906. Four private schools with 87 scholars are maintained without Government assistance. The District has five girls' schools, two being at Khandwā and Pandhāna, and the remainder, teaching Hindī, Urdū and Gujarāti respectively, at Burhānpur. They contain together 259 scholars. The percentage of children under instruction to those of school-going age was 23 for boys and under 2 per cent. for girls in 1907. The proportion of males shown as able to read and write in 1901 was 57 per thousand. Only 551 females were returned as

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literate. The expenditure on education increased from Rs. 19,500 in 1891-92 to Rs. 46,000 in 1906-07; of this sum Rs. 20,000 were contributed by Provincial and Rs. 18,500 by Local funds. The District is under the Inspector of Schools, Nerbudda Circle, and has one Deputy Inspector. It contains two printing presses using Hindī type, one at Khandwā and the other at Burhānpur. A weekly newspaper called the 'Subodhsindhu' is issued at Khandwā.

231. The District has six dispensaries, of which the main dispensary at Khandwā and the
Dispensaries.¹ Burhānpur dispensary have accommodation for indoor patients, while the others, at Shāhpur, Pandhāna, Māndhāta, and Harsūd give outdoor relief only. The Māndhāta dispensary is maintained by the Rao of Māndhāta, and serves the large pilgrim population which visits the shrine of Onkārnāth almost all the year round. The dispensary at Harsūd, which was opened in 1899 for the relief of the tahsil staff, is supported solely by Government. A dispensary was formerly located at Asīrgarh, but was closed in 1902 owing to the removal of the garrison. Besides the regular dispensaries there are the usual jail and police hospitals at the headquarters of the District. The Khandwā main dispensary has accommodation for 30 in-patients, and that at Burhānpur for 20. The average daily number of indoor and outdoor patients in all dispensaries during the last ten years has been 22 and 343 respectively. A total of 56,334 persons received medical relief during the year 1906. The average annual number of operations was 1622. The major operations are mainly for cataract and stone in the bladder and the diseases generally treated are fevers, ulcers and eye-diseases. The average annual income of the dispensaries for the above period was Rs. 12,600, of which Rs. 4500 were contributed by Government, Rs. 6000 by Local funds and Rs. 2000 were realised from subscriptions.

¹From a note by Lieutenant-Colonel Banatvala, Civil Surgeon.



GENERAL ADMINISTRATION.

195

232. Vaccination is compulsory in the municipal towns of Khandwā and Burhānpur, but is carried on all over the District in the cold weather. The establishment consists of a native Superintendent and 9 vaccinators. At villages where there are dispensaries, the vaccination work is done by the hospital assistants in charge. The proportion of persons vaccinated per mille of population has averaged 39 per mille for the last decade. The annual cost of the operations is Rs. 1600.



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APPENDIX.

**GAZETTEER OF TAHSILS, TOWNS,
IMPORTANT VILLAGES, RIVERS
AND HILLS.**

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APPENDIX.

GAZETTEER OF TAHSILS, TOWNS, IMPORTANT VILLAGES, RIVERS AND HILLS.

Abna River.—A river which rises in the south-west of the Khandwā tahsil near Rājpurā. It flows in an easterly direction through the Khandwā tahsil, passing within a mile of Khandwā, and joins the Suktā near the village of Kupasthul about six miles further on. The length of the river is about 33 miles. It is crossed by the railway near Khandwā.

Ahmadpur.—A large village in the Khandwā tahsil four miles north-west of Khandwā. It is said to consist of two villages Ahmadpur and Khaigaon and is sometimes known by the second name. The population was more than 2000 in 1901, having increased by 100 persons during the previous decade. Gūjars are the principal residents. The village has a primary school and a *sarai*. It is owned by a number of Nāramdeo Brāhman shareholders.

Aimagird.—A large village in the Burhānpur tahsil about five miles north of Burhānpur. The population was 2163 in 1901 as against 2210 in 1891. The village consists of four separate hamlets. A small religious fair is held here in honour of Ganpati in January. A ginning factory was opened in 1901, the proprietors being Seth Tikam Dās of Burhānpur and five others. A considerable space of the village area is occupied by burial-grounds. The proprietor is a Brāhman.

Asirgarh :—(21° 28' N. and 76° 18' E.). A hill fort in the Burhānpur tahsil, 29 miles from Khandwā, about 14 from Burhānpur and 7 miles from Chāndni railway station. It is connected with Chāndni by a gravelled road, and the old road from the north to Burhānpur and Bombay passes close beneath the hill. This is an outlying spur of



the Sātpurā range, 850 feet high from the base and 2283 above sea-level. It commanded the main road from Hindustān to the Deccan. Asīrgarh is only half the size of Gwalior, but just double its height. The following description of the hill and fort is given by Colonel Blacker¹ :—

‘ The upper fort in its greatest length is about 1100
‘ yards and its extreme breadth from north to south is about
‘ 600, but owing to the irregularity of the shape the area will
‘ not be found more than 60 acres. It crowns the top of a
‘ detached hill, and round the foot of the wall enclosing the
‘ area is a bluff precipice from 80 to 120 feet in perpendicular
‘ depth and so well scarped as to leave no avenues of
‘ ascent except at two places. To fortify these has therefore
‘ been the principal care in constructing the upper fort, for
‘ the wall which skirts the precipices is no more than a low
‘ curtain except where the guns are placed in battery. This
‘ is one of the few hill forts possessing an abundant supply of
‘ water which is not commanded within common range, but it
‘ fully participates in the common disadvantage attending
‘ similar places of strength by affording cover in every direc-
‘ tion to the approaches of an enemy through the numerous
‘ ravines by which its inferior ramifications are separated.
‘ In one of these, which terminates within the upper fort, is
‘ the northern avenue where the hill is highest, and to bar the
‘ access to the place at that point an outer rampart containing 4
‘ casements with embrasures, 18 feet high, as many thick, and
‘ 190 feet long crosses it from one part of the interior wall
‘ to another, where a re-entering angle is formed by the works
‘ A sally-port of extraordinary construction descends through
‘ the rock at the south-eastern extremity and is easily blocked
‘ on necessity by dropping down materials at certain stages
‘ which are open to the top. The principal avenue to the fort
‘ is on the south-west side, where there is consequently a
‘ double line of works above, the lower of which, 25 feet in
‘ height, runs along the foot of the bluff precipice and the

¹ History of the Marathā and Pindārī campaigns (1817—19).



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ASIRGARH HILL FORT

Bemrose, Colls, Derby



'entrance passes through 5 gateways by a steep ascent of
'stone steps. The masonry here is uncommonly fine as the
'natural impediments are on this side least difficult; and on
'this account a third line of works, called the lower fort,
'embraces an inferior branch of the hill immediately above
'the *pettah*. The wall is about 30 feet in height with towers,
'and at its northern and southern extremities it ascends to
'connect itself with the upper works. The *pettah*, which is
'by no means large, has a parting wall on the southern side
'where there is a gate, but in other quarters it is open and
'surrounded by ravines and deep hollows extending far in
'every direction.'

The upper fort is known as Asīrgarh proper, the central line of works as Kamargarh and the lower one as Malaigarh. On the south-east, divided from Asīrgarh by a ravine, is a small hill now known as Koriyā Pahār, which is mentioned in the Akbar-Nāma as being so close to the fortress as to have command over it. This was carried when Bahādur Khān was besieged in Asīrgarh by Abul Fazl. Another neighbouring hill is called Nawarā Dongar or Bridegroom Hill, and it is said that this hill was to be married in the night to the goddess Ashāpūrna, but day broke before he could arrive at Asīrgarh, the abode of the goddess, so he remained ever afterwards where he is.

Asīrgarh is believed to have been mentioned in the Mahabhārata as the seat of worship of the warrior Asvatthāma. Firishṭa derives the name from a traditional Asā Ahir, to whom he attributes the foundation of the fort, but this is purely speculative. The name Asīr is repeatedly mentioned by the Rājput poet Chand who wrote in the twelfth century. In 1295 Asīrgarh was held by the Chauhān Rājputs, and Alā-ud-dīn Khiljī, on his return from the first Muhammadan raid into the Deccan, stormed the place and put all the Chauhāns to the sword except one boy.¹ It came into

Early historical associations.

¹ Grant-Duff's History of the Marāthās, p. 22.



the hands of the Fārūki kings of Khāndesh in about 1400; and was greatly strengthened by them, the lower fort called Malaigarh having been entirely constructed by Adil Khān I, the fourth king of the dynasty. Asirgarh was their principal stronghold, to which they always retired when their capital of Burhānpur was threatened by hostile armies. It remained in their possession for two hundred years, till in 1600 Akbar conquered and annexed Mālwa and Khāndesh, taking Asirgarh and with it the last Fārūki king Bahādur Khān, after a long siege which is thus described by the historian Firish-ta¹ :—

‘When Akbar Padshah arrived at Mandri with the
Siege by the Mughals. ‘avowed intention of invading the Dec-
‘can, Bahādur Khān instead of adopt-
‘ing the policy of his father in relying on the honour of
‘Akbar, and going with an army to co-operate with him, shut
‘himself up in the fort of Asir and commenced preparations
‘to withstand a siege. To this end he invited 15,000 persons,
‘including labourers, artisans and shop-keepers, into the
‘place, and filled it with horses and cattle in order that they
‘might serve for work, and eventually for food and other
‘purposes. When Akbar Pādshāh heard of these proceed-
‘ings he sent orders to the Khān Khānan and to Prince
‘Dānial Mirzā to continue the siege of Ahmadnagar, while he
‘himself marched to the south and occupied Burhānpur,
‘leaving one of his generals to besiege Asir. The blockade of
‘this fortress continued for a length of time till the air
‘became fetid from filth, and an epidemic disease raged
‘caused by the number of cattle which daily died. At this
‘period a report was spread, and generally believed in by
‘the garrison, that Akbar had the power of reducing forts by
‘necromancy, and that magicians accompanied him for that
‘purpose. Bahādur Khān, believing that his misfortunes
‘arose from the above-mentioned cause, took no means to
‘counteract the evils by which he was surrounded. He

¹ Briggs's *Firish-ta*, Vol. IV, p. 325.



'neither gave orders for the removal of dead cattle, for the establishment of hospitals, nor for sending out useless persons, till at length the soldiers, worn out, became quite careless on duty, and the Mughals stormed and carried the lower fort called Malaigarh. Nothing could exceed the infatuation of Bahādur Khān who, although he had ten years' grain and money to an enormous amount, still kept the troops in arrears; and they, seeing that no redress was to be expected, resolved to seize him and deliver him over to Akbar Pādshāh. Before this project was carried into effect Bahādur Khān discovered the plot and consulted his officers, who all agreed that it was too late to think of a remedy. The pestilence raged with great fury, the troops were completely exhausted, and nothing remained but to open negotiations for the surrender of the fort, on condition that the lives of the garrison should be spared, and that they should march out with their property. The terms were acceded to, with the exception of the last proposition regarding the Khān's private property, all of which fell into the king's hand; and Bahādur Khān, the last of the Fāruki dynasty, humbled himself before the throne of Akbar Pādshāh in A. H. 1009 (A.D. 1600); while the impregnable fortress of Asir, with ten years' provisions, and countless treasures, fell into the hands of the conqueror.'

An inscription cut in the rock near the main gateway records this event. So overjoyed was Subsequent history. Akbar at its reduction that he recorded the capture not only on the walls of the Jamā Masjid at Burhānpur, and at Asirgarh itself, but also on a gold medal which bears the proud inscription, *Zarb Asir*, 'Struck at Asir.' On the obverse of the medal there is a falcon, emblematic of his swoop on this famous stronghold. The Emperor also bestowed great honour on Abul Fazl, commander of the besieging force, including a banner and kettle-drums. Only two specimens of the medal were known to General Cunning-



ham.¹ Another inscription near the large tank in the fort commemorates the building of the mosque in the reign of Shāh Jahān. This mosque is a miniature copy of the Jamā Masjid at Burhānpur, and was excellently finished with a court surrounded by a cloister. The interior has been covered with whitewash, obscuring some of the carving, and some unsightly brickwork has been added. During the occupation by a British detachment it was used as a barrack. Another inscription near the south-west gate records the transfer of Asirgarh to Aurangzeb in 1600. A large gun, also containing an inscription of Aurangzeb to the effect that it was cast at Burhānpur in 1663, formerly lay on the south-west bastion but has now been removed to Government House, Nāgpur. In 1760 the fort passed by treaty into the hands of the Peshwā Baji Rao, and in 1778 was made over to Madhoji Sindhia. In 1803 it was taken with little difficulty from Daulat Rao Sindhia by a detachment of General Wellesley's army shortly after the battle of Assaye. But on peace being concluded with the Marāthās in the same year it was again made over to Sindhia. It was a second time besieged by the British in 1819, as its castellan, Yashwant Rao Lād, had given shelter to Appa Sāhib, ex-Rājā of Nāgpur and to the famous Pindāri chief, Chitu. After an investment of twenty days the fort capitulated. The following description of the siege is abridged from Thornton's History of India² :—

The forces assigned to the attack on the town³ were ordered to assemble at midnight on the 17th March and to move a short time afterwards. The column of attack, commanded by Colonel Fraser of the Royal Scots, consisted of five companies of that regiment, with details of the 30th and 67th Foot, the Madras European Regiment, the 12th Madras Native Infantry and Sappers and Miners. The reserve, under Major

¹ Reports of the Archaeological Survey, Vol. IX, p. 119.

² Vol. IV, p. 573, Edition 1843.

³ The word used is *pettah* and it seems to signify the village, which was defended by an embankment.



Dalrymple of the 30th Foot, was composed of reserve companies of the regiments in the attack column, and the 7th, 12th and 17th Madras Infantry, the 2nd and 7th Cavalry and four Horse Artillery guns. The attacking column advanced along a nullah running parallel to the works on the southern side, till arriving within a convenient distance of the *pettah*, they made a rush for the gate, and succeeded in gaining it. The reserve in the meantime, in two parties, occupied points in the nullah by which the column of attack advanced, and in another running parallel sufficiently near to allow of their rendering eventual support. Sir John Malcolm had been directed to distract the enemy's attention by operations on the northern side, and the duty was performed by a force composed of the 3rd Cavalry, the 6th and 14th Madras Infantry and the 8th Bombay Infantry with six howitzers and two guns. The town was carried very expeditiously, and with small loss, the troops finding immediate cover in the streets. In the course of the day a battery for six light howitzers was completed on the *pettah*, and directed against the lower fort. In the course of the next night a battery of eight heavy guns was completed. On the 20th at daybreak its fire opened, and by the evening had effected a formidable breach in the lower fort, besides inflicting serious injury on some of the upper works. On that evening the enemy made a sally into the *pettah* and gained the main street. They were repulsed, but success was gained by the loss of Colonel Fraser, who fell in the act of rallying his men. On the morning of the 21st an accidental explosion in the rear of the breaching battery proved fatal to two native officers and about a hundred men. The disaster did not extend to the battery, which continued firing with good effect. In the afternoon a mortar battery was completed, and some shells were thrown from it. On the 29th two batteries were constructed for an attack on the eastern side of the fort. On the following morning the enemy abandoned the lower fort, which was immediately occupied by the British troops. The



batteries which had been solely directed against the lower fort were now disarmed and the guns removed from the *pettah* into the place which their fire had reduced. In the situation which had been gained the firing against the upper fort was speedily resumed from various batteries, aided by others below. This continued for several days and so many shots had been fired that a deficiency began to be feared, and a reward was offered by the besiegers for bringing back to the camp the shot previously expended. This expedient stimulated the activity of the hordes of followers which hover about an eastern camp, and succeeded in producing an abundant and reasonable supply. The operations of the siege were vigorously pursued till the 5th of April, when Yashwant Rao Lād expressed a wish to negotiate. Some intercourse took place, but the efforts of the besiegers so far from being slackened were increased. On the 8th Yashwant Rao Lād repaired to General Doveton's headquarters to endeavour to procure terms, but in vain, and on the morning of the 9th a British party took possession of the upper fort, the garrison descending into the *pettah*, and grounding their matchlocks in a square of British troops formed for their reception.

After its cession to the British in 1819 Asīrgarh was long occupied by a wing of native infantry and at times by two companies of British infantry as well. During the Mutiny the fortress was held only by disaffected native troops, but these happily took no action, until a force from Bombay arrived and disarmed them. It subsequently continued to be held by a detachment of native infantry from Mhow, but this was finally removed in 1904 ; the strategical importance of the fortress having long vanished. The fortress has two European cemeteries with a number of graves. The barracks and other European buildings have been sold by auction and are now being removed, but the old buildings will be left. The sally-port is infested by bees which some-



times prevent access to the temple of Asvatthāma. Below the hill is a garden with 19 acres of land surrounding a residential building. Asīrgarh village is held ryotwāri and has a population of 400 persons. It formerly contained several vineyards, but only one or two now remain. It has a school and a police outpost, and a bungalow is maintained in the fort and another in the village for the use of visitors.

Bahadurpur—A large village in the Burhānpur tahsīl, four miles south-west of Burhānpur city, of which it was formerly a suburb. The population was 2400 in 1901 as against 2200 in 1891. The village is named after Bahādur Khān, the last of the Fārūki kings, who founded it about the end of the sixteenth century. It was supplied with water by a separate channel from the Burhānpur waterworks, and there are the remains of a wall built round it. Three small local fairs are held here annually, the principal one being in November in honour of Khandobā. Bahādurpur contains the tomb of Muhammad Shāh Dullā, the founder of the Pīr-zāda sect, and a gathering of members of the sect is held here annually. A weekly market is held on Sundays and a cotton and grain exchange was opened in 1907, at which fees are charged on carts and brokers are licensed. A cotton ginning factory was opened here in 1894 with a capital of Rs 25,000. The village has a branch post office, a *sarai* and a primary school. The proprietor is a Muhammadan.

Bakhatgarh.—A village on the north of the Nerbudda, giving its name to the Bakhatgarh estate. It is in the Khandwā tahsīl about 33 miles from Khandwā. It is now mainly a stretch of forest with a few houses and a ruined circular fort. But it was exceedingly well known during Pindāri times. The proprietor is a Rājput.

Bambhara.—A large village in the Burhānpur tahsīl, eight miles south of Burhānpur. Population (1901) 2356. There are some plantain and vegetable gardens here and betel-vine is also grown. Safflower and opium were formerly important crops of the village. The tenants are principally



Mālis. The village has several fine mango groves, though the number of trees is not so great as it was, many having died. A weekly market is held on Saturdays and there is a primary school and a police outpost. A sanitary fund is raised under section 141 of the Land Revenue Act. The village is held by Kunbī and Māli families and the Brāhmans have acquired small shares by purchase.

Bhamgarh.—A village 9 miles east of Khandwā in the Khandwā tahsil, situated at the junction of the Suktā and Bhām rivers. Population (1901) 2034. It is connected by surface roads with Khandwā and Piplod. The village has a good trade in cotton and a weekly market is held on Saturdays. A ginning factory has been erected. The population consists principally of Baniās. The land is all *nazūl* or Government property and the village is surrounded by a wall. The residents cultivate in the surrounding villages. Bhāmgarh has a vernacular middle school, a branch post office, a forest post and a *sarai*. An old temple of Rāma situated here is supported by the Bhuskute family of Burhānpur.

Borgaon Buzrug.—A large village 3 miles east of Dongargaon station, with which it is connected by a gravelled road, and situated on the old Bombay road. The Umraoti stream passes its borders. The area is more than 9000 acres and population 1400 persons. A large quantity of cotton is grown here and a ginning factory has been erected belonging to a Mārwarī Baniā. The village has a police outpost and a primary school, and there is an inspection bungalow and a good encamping ground. The proprietor is a Kunbī who is heavily involved.

Burhanpur Tahsil —The southern tahsil of the District lying between $21^{\circ} 5'$ and $21^{\circ} 37'$ N. and $75^{\circ} 57'$ and $76^{\circ} 48'$ E. It is bordered by Khandwā and Harsūd tahsils, Indore, Khāndesh and Berār and the Hoshangābād District. Its area is 1138 square miles or 27 per cent. of that of the District. The tahsil comprises a section of the Tāpti valley and the hills which border



it on either side. Both are branches of the Sātpurā range but they differ in character, for the southern hills are steep, and narrow, while the northern range is a mass of low elevation about 11 miles wide, from which one or two peaks like Asīgarh rise conspicuously. The villages scattered among the hills are few and small. The length of the Tāpti valley in the tahsīl is about 44 miles and its extreme width about 35 miles. The western portion of the valley is a fully occupied and highly cultivated tract, but about seven miles east of Burhānpur cultivation suddenly ceases and is replaced by forest which stretches for many miles up the valley. This forms the Mānjrod tract, which was so devastated by Sindhia's and Holkar's troops and by famine in 1803-04 that it became practically deserted. A large part of it is now being reclaimed by ryotwāri settlement. The main bed of alluvial soil of the Tāpti ceases however a few miles east of Burhānpur and the soil of the upper valley is much less fertile. It has no great growth of trees but it bears much grass. In the centre of the valley within the forest is the Samardeo hill which breaks the level of the plain and for a while deflects the Tāpti river towards the north. The whole north of the tahsīl is occupied by low hills and forest, and the only extensive stretch of cultivation is concentrated in the plain, about 16 miles by 12, surrounding Burhānpur. The whole tahsīl except the extreme north is within the watershed of the Tāpti and its principal tributaries are the two Utaolīs and the Monā. The streams from the northern hills carry to the river the first rush of rain, but the remainder collects in the subsoil at the foot of the hills and is tapped by the series of linked wells, which yield the splendid water-supply of Burhānpur.

The population of the tahsīl in 1901 was 92,933 persons or 28 per cent. of that of the District.
Population In 1891 the population was 81,366 and the increase during the decade was more than 14 per cent. as against $5\frac{1}{2}$ per cent during the previous decade.

††



Burhānpur town contains more than a third of the total population and, excluding it, the rural density is only 52 persons per square mile. The tahsil has 291 villages of which 97 are uninhabited, and 194 inhabited. The five villages of Shāhpur (4354), Aimāgird (2163), Bahādurpur (2400), Ichhāpur (2996) and Bambhāra (2356) contained more than 2000 persons in 1901 and 8 villages had more than 1000 persons. Most of the important villages are situated in the tract round Burhānpur. Muhammadans form an important part of the population. The principal cultivating castes are Kunbīs, Gūjars and Mālis, while the hills are occupied by Bhils and Korkūs.

The principal soils are *māl* and *thāwar gohāri*. In the cultivated area good black soil predominates, and owing to the light rainfall both autumn and spring crops can be grown on it in alternate years. But the land will not ordinarily yield two crops without irrigation. Of the whole area about 890 square miles or 78 per cent. are included in Government forest. Of the village area of 455 square miles, a proportion of 67 per cent. was occupied for cultivation in 1905-06 as against 58 per cent. at last settlement and 49 per cent. at the 20 years' settlement. In the Zainābād group 74 per cent. of the available area is occupied and in Mānjrod only 23 per cent. The cultivated area in 1905-06 was 162,000 acres. The statistics of cropping at settlement and during the years 1900--06 are shown on the next page.

The net cropped area expanded from 96,000 acres at last settlement to 155,000 in 1905-06 or by 59,000 acres. This increase was largely due to the settlement of new ryotwāri villages. Cotton and juār cover more than 75 per cent. of the total area, and the only other crops grown to any appreciable extent are til and arhar. Irrigation and double-cropping are confined to a few hundred acres.

The land revenue demand on the mālguzāri area was raised at last settlement from Rs. 64,000 to Rs. 99,000 or by 55 per

Land Revenue.



1908 -Gazetteer Nimar District Allahabad Vol A (1285)

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Year.				Cotton.	Juār.	Il.	Wheat.	Arhar.	Gram.	Total crop- ped area (includes double-cropped area).
At last settlement	...	..		33,063	27,106	7954	3969	8819	1404	95,944
1900-01	...	...	...	44,141	39,668	11,237	2055	9420	1153	115,433
1901-02	...	...	...	49,367	38,228	7798	1167	9906	1698	106,143
1902-03	...	...	...	56,587	49,282	13,370	814	11,904	1921	145,561
1903-04	...	...	...	60,619	39,351	17,620	2395	11,773	3377	147,474
1904-05	...	...	...	69,004	38,871	11,878	3246	13,264	2320	151,440
1905-06	...	...	...	70,973	45,751	10,765	3367	11,099	2038	154,956
Percentage of each crop on total crop- ped area in 1905-06.				46	29½	7	2	1	1	...

RURIANPUR TASHIL.

211



cent. and fell at 64 per cent. of the assets. In 1905-06 the demand for land revenue was Rs. 1·24 lakhs and that for cesses Rs. 9000. The tahsil now contains 54 ryotwāri villages paying a revenue of Rs. 27,000, which is included in the above figure. The old parganas were Asīrgarh with 56 villages, Zainābād with 83, and Mānjrod with 61. At last settlement the following assessment groups were formed:—Asīrgarh (22 villages), Mānjrod (20), Burhānpur (32) and Zainābād (73). The rent-rate for the tahsil was R. 1-6-10 and the revenue-rate R. 0-15-4. The Burhānpur and Zainābād groups pay a rent-rate of more than R. 1-9-0 while the rate for Asīrgarh is under 7 annas. In the ryotwāri villages the average rate is R. 0-6-5.

The tahsil is divided into three Revenue Inspectors' circles with headquarters at Bahādurpur, Dongargaon and Mānjrod, and into 50 patwāris' circles. It has two Station-houses with headquarters at Burhānpur and Shāhpur, and three outposts.

Burhanpur Town.—The headquarters town of the Burhānpur tahsīl, situated in 21° 18' N. and 76° 14' E., on the Great Indian Peninsula Railway 310 miles from Bombay. The station is at Lālbāg, a suburb about three miles distant from the town and not included in the municipality. The town stands on the north bank of the Tāpti river. The figures of population in the last four years of census have been:—1872, 29,303; 1881, 30,017; 1891, 32,252; 1901, 33,341. The population has thus increased slowly since 1872, and during the last decade it rose by 3 per cent. The population in 1901 included 21,762 Hindus and 11,253 Muhammadans. Among the Muhammadans are a number of Balnās or cotton-cleaners, and there is also a large community of Bohrās, a sect of Gujarāti Muhammadan merchants, who do most of the trade.

Burhānpur was founded in about 1400 A.D. by Nasir Khān, the first independent prince of the Fāruki dynasty of Khāndesh and



1908 -Gazetteer Nimar District Allahabad Vol A (1285)

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Bano at Cilla Pariv

JAMA MASJID.

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was named after the famous Sheikh Burhān-ud-dīn of Daulatābād. It was the capital of the Fāruki kings for about two hundred years until Khāndesh was annexed by Akbar in 1600. During this period it was repeatedly sacked by the rival Muhammadan princes of the Deccan and never attained to much magnificence. Of the early Fāruki works no traces now remain except a pair of minarets of rude unshapely form in the citadel called the Bādshāh Kilā. An old Idgāh near the town is attributed to Adil Khān, the fifth king (1510—1520). Burhānpur was greatly extended and embellished during the reigns of Akbar and his successors. In the Ain-i-Akbarī it is described as ‘A large city with many gardens, in some of which is found ‘sandalwood, inhabited by people of all nations and abounding with handicraftsmen. In the summer the town is ‘covered with dust and during the rains the streets are full of ‘mud and stones.’

A local saying still current about the town is—

‘*Chahār chīz ast tohfaye Burhān*

‘*Gard, garmā, gadā-o-goristān.*’

Or ‘Burhānpur is noted for four things—dust, heat, beggars and grave-yards.’ It formed the seat of Government of the Deccan Provinces of the Mughal empire, till in 1635 this was transferred to Aurangābād, Burhānpur remaining the capital of the large sūbah of Khāndesh. The viceroy of the Deccan was usually a prince of the royal blood. In 1605, the prince Dāniāl drank himself to death here.

In 1614 Sir Thomas Roe, ambassador from James I of England to the Great Mughal, paid a visit to Prince Parwez at Burhānpur, which he describes as follows¹ :—‘Fourteenth November. ‘Fifteen miles to Burhānpur, which I guess to be two hundred ‘and twenty-three miles east from Sūrat. The country ‘miserable and barren, the towns and villages built with ‘mud. At Bahādurpur, a village two miles short of Burhān-

¹ Pinkerton's Voyages and Travels, Vol. VIII, p. 5.



'pur I saw some of the ordnance which is most too short and
'too open in the bore. The Cutwāll, an officer of the
'king's so called, met me well attended, with 16 colours
'carried before him, and conducted me to the Seraglio where
'I was appointed to lodge. He took his leave at the gate
'which made a handsome front of stone; but when in I had
'four chambers allotted to me, like ovens and no bigger,
'round at the top, made of bricks in the side of a wall, so that
'I lay in my tent; the Cutwāll making his excuse that it was
'the best lodging in the town, as I found it was, all the place
'being only mud cottages, except the prince's house, the
'Chān's, and some few others. I was conducted by the
'Cutwāll to visit the prince, in whose outward court I found
'about a hundred gentlemen on horseback waiting to salute
'him on his coming out. He sat high in a gallery that went
'round, with a canopy over him, and a carpet before him.
'An officer told me as I approached that I must touch the
'ground with my head bare, which I refused, and went on to
'a place right under him railed in, with an ascent of three
'steps, where I made him reverence, and he bowed his body,
'so I went within, where were all the great men of the town,
'with their hands before them like slaves. The place was
'covered over-head with a rich canopy, and under foot all
'with carpets. It was like a great stage, and the prince sat
'at the upper end of it. Having no place assigned, I stood
'right before him, he refusing to admit me to come up the
'steps, or to allow me a chair. Having received my present,
'he offered to go into another room, where I should be
'allowed to sit; but by the way he made himself drunk out
'of a case of bottles I gave him, and so the visit ended.'

Tavernier passed through Burhānpur (or as he wrote
it Brampour) in 1641, and again in
Visit of Tavernier 1658 on his journeys between Agra
and Sūrat. In the latter year he wrote of it as follows¹:—
'Burhanpur is a large, much ruined town, of which the houses

¹ Ball's Edition, 1889, Vol. I, p. 51.



‘are for the most part covered with thatch. It has a large
‘castle still standing in the middle of the town, and it is
‘there that the Governor resides. The Government of this
‘province is so important that it is conferred only upon a son
‘or an uncle of the king, and Aurangzeb, who now reigns,
‘was for a long time Governor of Burhānpur during the reign
‘of his father. There is a large trade in this town, and both
‘at Burhānpur itself and in all the province an enormous
‘quantity of very transparent muslins are made, which are
‘exported to Persia, Turkey, Muscovie, Poland, Arabia, Grand
‘Cairo, and other places. Some of these are dyed various
‘colours and with flowers, and women make veils and scarfs
‘of them; they also serve for the covers of beds, and for
‘handkerchiefs, such as we see in Europe with those who take
‘snuff. There are other fabrics, which they allow to remain
‘white, with a stripe or two of gold or silver the whole length
‘of the piece, and at each of the ends, from the breadth of one
‘inch up to twelve or fifteen—in some more, and in others
‘less—; it is a tissue of gold or silver and of silk with flowers,
‘whereof there is no reverse, one side being as beautiful as
‘the other.’

Burhānpur continued to play a considerable part in the
wars of the empire, particularly in the
Recent history. reign of Aurangzeb. It was plun-
dered in 1685 by the Marāthās just after that prince had
left it with an enormous army and a magnificent equipage
to subjugate the Deccan. Repeated battles were thereafter
fought in its neighbourhood, until in 1719 the demands of the
Marāthās for the ‘Chauth’ or one-fourth of the revenue were
formally conceded. In 1720 Asaf Jāh Nizām-ul-mulk seized
the Government of the Deccan and thereafter resided much
at Burhānpur, where he died in 1748. In 1760 Burhānpur
was ceded by the Nizām to the Peshwā and in 1778 was
transferred to Sindhia. It was occupied by the British in
1803 after the battle of Assaye, but was restored to Sindhia
in 1804, and finally passed to the British in 1860 In 1869



the town was the scene of a desperate and sanguinary affray between the Muhammadans and Hindus. In 1897 a large part of the town was destroyed by fire, about 1200 houses being burnt, and seven deaths were caused. This was followed by another fire in 1906, the ravages of which are still visible. More than 700 houses were burnt and three deaths were caused, while the damage was estimated at Rs. 7 lakhs. The town was visited by a severe epidemic of plague in 1903, when 1900 deaths occurred and it was for a time almost deserted. Less violent outbreaks occurred in the two following years, causing together 1300 deaths. A Sub-divisional Officer was posted to Burhānpur up till 1901, but has now ceased to reside there.

The city is shown by the ruins of mosques and buildings to have extended at the height of its prosperity over an area of about five square miles with a circumference of more than ten miles. The most important architectural buildings are the Jamā Masjid and Bibi Masjid. The latter is the oldest and was built by one of the Fārūki queens, probably between 1520 and 1540.¹ The mosque is a simple rectangle 132 feet wide and 48 feet deep. The roof was supported on four rows of square pillars, forming five aisles along the front and 15 cross ones. There are three large arches in the front wall and on each side of the main entrance is a massive square tower with the angles indented after the fashion of Hindu temples. The three upper stories of the towers are made of brick. In the centre four pillars were omitted, and the open space was covered by a large dome with two others at the sides. The building must have been a fine specimen of Muhammadan architecture but it is now in ruins. The centre and one of the side domes have gone and several of the pillars. The Jama Masjid is built on much the same plan, with four rows of pillars; but it has no front

¹ See Forsyth, Settlement Report, p. 253, and Cunningham, Archaeological Reports, Vol. IX, p. 115.



1908 -Gazetteer Nimar District Allahabad Vol A (1285)

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wall and all the fifteen arches are open to the court. The front is 157 feet and the depth 54 feet. The roof is vaulted throughout, with pendants at the points of intersection of the vaults. The plain long line of battlemented roof pierced by 15 pointed arches and flanked by the two lofty minarets 120 feet high has a striking and imposing effect. The towers are of the same pattern but are placed at the corners of the building, an arrangement adopted by Jahāngir and Shāh Jahān. The date of construction is recorded in Arabic and Sanskrit inscriptions¹ as 1590, and the mosque was built by the Faruki king, Adil Shāh III or Raja Ali Khān, the last but one of the line. It is recorded that the building was completed in exactly one year. The Sanskrit inscription is remarkable for giving at some length the genealogy of the Fāruki kings.² On the outside wall of the left minaret is a short inscription of Akbar's dated A. H. 1009 or A. D. 1600, on which he records the conquest of Khāndesh. The mosque is in good repair and has recently been restored at Government expense.

Of the tombs the most important is the Dargāh of Shāh
Nawāz Khān, a soldier of fortune
Tembs. whose sister was married to the Em-

¹The dates are given as A.H. 997, Samvat 1646, Saka 1511, and the year Vinodhī of the Jovian cycle, all of which correspond with 1590 A.D. (as kindly calculated by Doctor Kielhorn).

² Mr. Hira Lāl, Assistant Gazetteer Superintendent, reads this genealogy as follows. It differs slightly from the accepted list :—

Sanskrit inscription.

Rajā Malik.
|
Ghaznī (Khān).
|
Kaisar Khān.
|
Hasan Khān.
|
Adil Shāh.
|
Mubārakh.
|
Adil Shāh.

Other sources.

Malik Rājā.
|
Nasir Khān or Ghizni Khān.
|
Hasan Khān.
|
Adil Khān.
|
Mubārīk.
|
Rājā Ali Khan or
Adil Shāh.

For 'Other sources' see Brigg's *Firihta*, Vol. IV, p. 280, and Jamett's *Ain-i-Akbari*, Vol. II, p. 226.



peror Shāh Jahān. He became a recluse and the tomb was built during his lifetime with a terrace beneath where the saint was buried. The keeper of the tomb has deeds from the Mughal Emperors dated in 1637 and 1638 A. D. directing his ancestor to render assistance in the suppression of the Kolis. Other notable tombs are those of Shāh Shujā and of the Fārūki queens and kings. These stand on high plinths and are tastefully carved, being square outside and octagonal inside. Some of the tombs of the queens are in bad repair. The tomb of the kings has a Persian inscription, partly obliterated by whitewash and plaster. The interiors of the tombs are decorated with frescoes now indistinct. There is also another tomb of a famous wrestler, who is said to have been a relation of the Mughal kings. All these buildings are outside the walls near the Itwāra gate to the north-east.

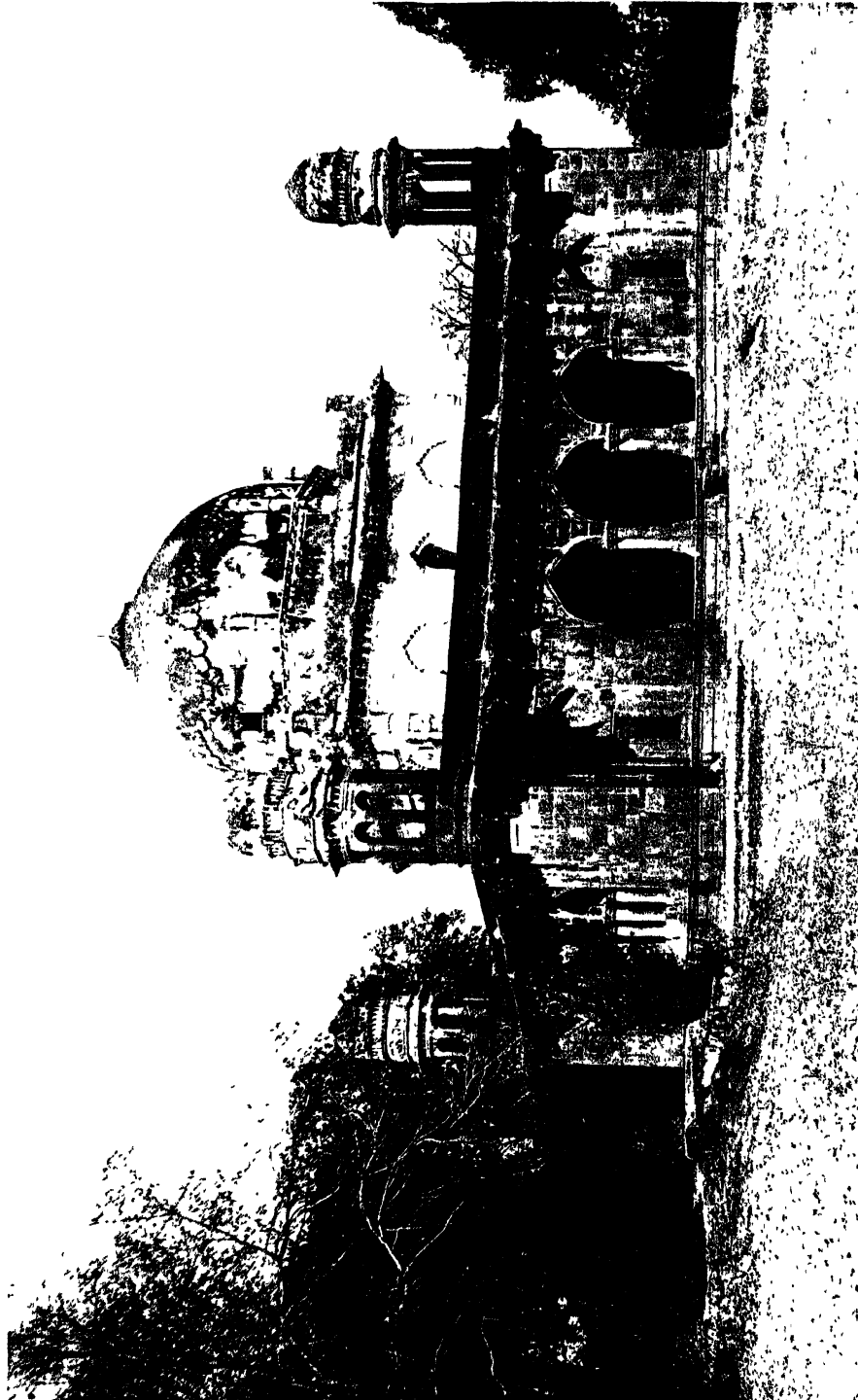
The most sacred tomb however is that of Hazrat Shāh Bhikhāri on the Utaoli river, which is
Muhammadan fair. worshipped both by Hindus and Muhammadans. A gathering of Muhammadans from Nimār, Khāndesh and Berār is held here on the 12th day of the Muhammadan month of Rabi-ul-Awal, when some 10,000 Muhammadans assemble and pray together on the sands of the Utaoli, while most of the remaining population of Burhānpur lines the banks to watch them. The worshippers fill the bed of the river and recite the evening prayer in unison. The dense lines of men going through the successive motions of worship at sunset, while the words of the Muhammadan prayer rise from them like a long-drawn wail, form a picturesque and impressive sight.

The brick wall which surrounds the modern city was built by the Nizām Asaf Jāh in 1731.
The town wall and palace. It is about $5\frac{1}{2}$ miles in circumference and encloses a space of $2\frac{1}{4}$ square miles. It has numerous bastions with eight massive gates called



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TOMB OF SHAH NAWAZ

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*durwāzas*¹ and twelve smaller ones known as *khirkīs* or windows. The fort, which is called the Bādshāhi Kilā, stands on the right bank of the Tāpti, eighty feet above its bed, and is said to have been built by Rājā Adil Khān I. Only its remains and those of the palaces and mosques inside it still exist. The bathing-rooms for the zenāna are now used as a dāk bungalow. They have domed roofs, honey-combed in shape and adorned with frescoes.

The Mughal waterworks form perhaps the most important monument of the past glory of Burhānpur. They are said to resemble those of Aurangābād and Bijāpur and were constructed for the most part between 1618 and 1650. Eight sets of subterranean conduits are still to be traced. Of these two are channels let off from running streams, partly under and partly above ground. Both channels are now destroyed, but the dam on the Utaoli river to the south of the city still forms a fine sheet of water. The other six consisted of a number of wells connected by a subterranean gallery and so arranged as to catch the percolation of water from the neighbouring hills towards the centre of the valley. When a sufficient supply had thus been obtained it was led off in a masonry pipe to its destination in the city or its neighbourhood. One set, called the Mūl Bhandāra, supplied the palace and the centre of the city, having a tunnelled course of nearly 13,000 feet with numerous air-shafts. The water was delivered into a large masonry reservoir called the Jāli Kāranj and from here was distributed to the town by earthen tile pipes surrounded with masonry. The Sūkha Bhandāra or northern conduit discharged into the Tirkhutī Kāranj and the supply was used for irrigating the Lālbāg or pleasure garden of the governors. These two channels now supply the town, cast iron pipes having been substituted for the earthen ones. Of the remaining channels three led to

¹The names of the gates are Rājpurā, Rājghāt, Sūkarpurā, Itwāra, Sindhpurā, Nāgjhiri, Saniwāra, and Lohārmandi.



Bahādurpur, a suburb of the city built by Bahādur Khān the last of the Fārukis, and the last to a palace erected by the Rājā of Harautī. All these channels where they run underground are furnished at short intervals with tall hollow columns of masonry rising to the level of the water at the source of the works, which seem to have been designed to give access to them. They are conspicuous in the plain surrounding Burhānpur. On the opposite bank of the Tāpti water was brought from the Utaoli river 7 miles from Burhānpur to the Ahu Khana or deer-park, another pleasure ground.

Among other local objects of interest is the Sahadrā or burial place of the Bohras, a mile and a half north of the town. It contains the tombs of three Walis or heads of the sect, who happened to die while they were in Burhānpur, their headquarters being Sūrat. The tombs are in shell-lime. The Bohras support here by voluntary subscription a rest-house, where members of the sect coming to the city can obtain board and lodging for as long as they like to stay.

Burhānpur was created a municipality in 1869 and the average municipal receipts and expenditure for the decade ending 1901 were Rs. 65,000. In 1905-06 the income was Rs. 63,000, of which more than two-thirds was derived from octroi. The expenditure in this year was Rs. 74,000, of which Rs. 30,000 were expended in repayment of the debt on the water-works and Rs. 12,000 on sanitation. The land within the town wall is *nazūl* or Government property and outside the walls a part of Aimāgird village called the Alamganj and Rassipurā quarters is included in the municipality.

The present scheme of water-works was completed in 1904. It involved the construction of masonry channels for the conduits and the substitution of cast iron pipes with sluice valves and standposts for the old earthenware and stone channels



- **BURHANPUR TOWN.**

221

The work cost Rs. 1·43 lakhs and the annual maintenance charges are Rs. 3200. No water-rate is yet levied except on private connections. The average daily yield of water is 396,000 gallons, and as the supply is practically continuous this figure also represents the daily consumption, giving an incidence of 12 gallons per head. This is far in excess of the allowance at other towns, but the supply is almost uncontrolled and a good deal of water continually runs to waste.

Burhānpur has a considerable export trade in raw cotton.

Trade and industry.

The town and the suburb of Lālbāg contain together six ginning and four pressing factories, with a combined capital of about Rs. 4 lakhs, giving employment during part of the year to 550 operatives. A company known as the Burhanpur Tapti Mill Company has been founded with a capital of Rs. 12 lakhs for the construction of a spinning and weaving mill, which will be opened with 200 looms and 15,000 spindles. The principal handicraft of the town is the production of silk cloth embroidered with gold and silver lace, which continues now in the same manner as described by Tavernier. The manufacture of gold wire is distinct from the cloth-weaving and is carried on by a special set of craftsmen. About 2000 persons were supported by the wire-drawing industry in 1901 and the same number by silk-weaving.¹ Rough globes of coloured and frosted glass are manufactured on a small scale. The glass was formerly made locally from a stone found in the Tapti but it is now cheaper to import it in balls from Upper India. The globes are generally broken into small chips and used for decorating bangles. Lākh is also cleaned and melted, and used locally for varnish and sealing-wax. Wooden combs are made from *shīsham* wood (*Diospyros tomentosa*). The construction of the railway has deprived Burhānpur of the favourable position it formerly enjoyed as the main trade centre between Hindustān and the Deccan, while changes in

¹ These industries are described in the section on manufactures.



fashion have decreased the demand for its costly embroidered fabrics. The population, however, continues to increase at a slow rate.

The educational institutions comprise a first-grade English middle school with 113 scholars, and four main branch schools in which Public institutions. Marāthī, Hindī, Urdū and Gujarāti are taught respectively, with three others. Three girls' schools are maintained from Provincial funds, and there are four other aided schools besides a primary school and orphanage supported by the American Evangelical Mission. The municipal dispensary contains accommodation for 20 indoor patients and a veterinary dispensary was opened in 1905. There are a municipal and eight private *sarais*. A town hall was built in 1901 at a cost of Rs. 4900.

Chandgarh Group.¹ —This tract consists of a compact block of territory lying to the north of the Nerbudda. Half of it had been conferred in jāgīr in 1821 on a Rāj-Korkū family, but at Captain Forsyth's settlement the whole tract was entirely waste. It was excluded from settlement and separately assessed in 1879-80. The western portion of the group did not belong to the jāgīr and was reserved as Government forest. But some forest belonging to the jāgīrdār was also taken under management and it was subsequently decided to acquire this as Government forest. In lieu of it the jāgīrdār was given five villages to the south of the Nerbudda. The Chāndgarh group proper now consists of a block of Government forest to the west and of the Chāndgarh estate to the east. This consists of 13 villages in Chāndgarh proper and of the five villages to the south of the Nerbudda. One village, Chīch, was granted by an old *sanad* from Sindhia to a family of boatmen (Naodās) on condition of their maintaining the ferry at the adjoining Bārkesar ghāt. The jāgīrdār is a Rāj-Korkū. The estate was granted in 1821. When Sir

¹ This article is taken from Mr. Montgomerie's Rent-Rate Report on the Chāndgarh Group.



John Malcolm restored order in Central India in 1819 and the following years, part of the scheme was to secure the position of the aboriginal chiefs along the Nerbudda, for many of them had for years past subsisted on plunder, and would become outlaws if no provision was made for them. The representative of the family at that time was a widow, and she obtained a grant of 17 villages free of revenue from Sindhia through Major Henley, Political Agent of Bhopāl. In 1888 this grant was confirmed by the Government of India in perpetuity, free of revenue but subject to cesses. Devolution by primogeniture was one of the terms of the grant and it was provided that if any part of the estate was alienated, the full revenue should be made payable on it. Junior members of the family were allowed to claim maintenance.¹ The present proprietor is Rao Hate Singh. Some of his villages are let to Jāt farmers. Up to the time of Mr. Montgomerie's settlement, the jāgīrdār realised fees on the remarriage of widows, and *Dasahra bhent* or contributions at the Dasahra festival. On one occasion he also levied a fine of Rs. 50 when a woman of his own, the Rāj-Korkū, caste was taken to wife by a man of another caste. The Dasahra payments were made voluntary and the others abolished.

Chhota Tawa River.—This river is formed by the confluence of the three streams of the Abnā, Suktā and Bhām near Bhāmgarh, and joins the Nerbudda after a course of 32 miles, flowing from south to north through the Harsūd tahsīl. It is called the Chhotā Tawā to distinguish it from the more important river of the same name in the Betūl and Hoshangābād Districts. *Tawā* signifies the bed of the river. The tributaries of the river are on the right bank the Agni, Piprār, Gangāpat and Kālā Māchak, and on the left the Khurkhurī and another Piprār. It is crossed by the Great Indian Peninsula Railway near Bilod.

¹ Letter No. 932-194-2-R (Revenue and Agricultural Department), to the Chief Commissioner.



Harsud Tahsil.—The north-eastern tahsil of the District, lying between $21^{\circ} 38'$ and $22^{\circ} 25'$ N. and $76^{\circ} 31'$ and $77^{\circ} 13'$ E. The tahsil was formed in 1896 by the transfer of the ryotwāri area of the Chārwa tract from Hoshangābād, and of the Chāndgarh group north of the Nerbudda and 34 villages on the west of the Chhotā Tawā from the Khandwā tahsīl of Nimār. The area transferred from Hoshangābād included a part of the Chārwa group containing ryotwāri villages, and the Jamdhār Padalia estate of the Dāmjpūrā group. This had been given on a lease at the 30 years' settlement, but was subsequently resumed and the area settled on ryotwāri tenure. The area transferred from Hoshangābād was 571 square miles containing 192 villages, of which 98 were ryotwāri. An area of 349 square miles with 44 villages was taken from the Khandwā tahsīl. In 1904 another tract of 344 square miles was transferred from Hoshangābād and added to the south of the tahsīl. This consisted of 38 villages with an area of 57 square miles forming part of the Dāmjpūrā group of Hoshangābād and of 293 square miles of the Kālībhīt reserved forest. The tahsīl consists of a strip of land between the Khandwā tahsīl and Hoshangābād with Berār to the south and Indore to the north. Its area is 1264 square miles or 29 per cent. of that of the District. The surface is broken and uneven and covered over considerable areas with forest. In Chāndgarh high cliffs of alluvial soil border the Nerbudda and are much cut up by ravines. In the eastern part where the established villages lie there are few hills, but the Government forest on the west is a series of hills and valleys. In the Harsūd group the land is also undulating, and black soil is found in the depressions. A larger proportion of wheat land is found here than is usual in the Khandwā tahsīl. The Chārwa tract transferred from Hoshangābād contains generally light soil, being traversed by low spurs and ridges thrown out from the Sātpurās. The villages of the Dāmjpūrā group generally lie interspersed with forest and the soil is poor.



HARSUD TAHSIL.

225

The population of the present area of the tahsil in 1901
Population. was 54,998 persons. The increase in
the preceding decade was 25 per cent.

The density of population is 51 persons per square mile. The tahsil has 364 villages, of which 79 are uninhabited. Of the total number 162 villages are ryotwāri. Jabgaon (1045) is the only village containing more than 1000 persons. A large proportion of the inhabitants are Korkūs, Bhīls and Gonds and in the Harsūd group are some Rājputs.

Agriculture. Of the total area of the tahsil in 1905-06, 532 square miles or 42 per cent. were covered by Government forest, while another 104 square miles consisted of tree-forest and 147 of scrub jungle and grass. Of the village area of 722 square miles a proportion of 63 per cent. was occupied for cultivation in 1905-06. Cultivation has developed rapidly in recent years owing to the formation of ryotwāri villages and the clearance of forest land which has been brought under the plough. The cultivated area in 1905-06 was 216,000 acres and the net cropped area 196,000 acres. In this year cotton covered 54,000 acres or 27 per cent. of the cropped area, juār 19,000 acres or 10 per cent., til 38,000 acres or 19 per cent., wheat 24,000 acres or 12 per cent., gram 10,000 acres or 5 per cent., kodon and kutki 12,000 acres or 6 per cent. and rice 4000 acres or 2 per cent. The cropping differs from that of Khandwā tahsil in having a higher proportion of spring crops and oilseeds. Wheat was largely grown some ten years ago in the Chārwa ryotwāri tract, but its area has now contracted while that of cotton has increased.

Land revenue. In 1905-06 the demand for land revenue was Rs. 85,000 and for cesses Rs. 5000. The land revenue from the 162 ryotwāri villages was Rs 54,000, falling at 5 annas per occupied acre. The rent-rate in the mālguzāri villages of the Harsūd and Chāndgarh groups was R. 0-11-0 and the revenue-rate R. 0-8-9.

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The tahsil is divided into three Revenue Inspectors' circles with headquarters at Singājī, Piplāni and Jamdhār-Padalia and into 40 patwāris' circles. It has a police Station-house at Harsūd and three outposts.

Harsud Village.—The headquarters of the Harsūd tahsil, which was constituted in 1896. Harsūd is a railway station 36 miles from Khandwā to the north-east and is on the old Bombay road. The population is about 400 persons. The name is a corruption of Harshapura, which is mentioned in an inscription found in the village. Harshapura means 'the place of happiness,' or alternatively the name may be derived from the great king Harsha Vardhana.¹ The village has a dispensary, a police Station-house, a post office and a primary school and an inspection bungalow has been erected. There is a ginning factory belonging to a Pārsi. The proprietor is a Ghosī Ahīr.

Hatti Hills.—The southern branch of the Sātpurās, divided from the main range by the Tāpti valley, and marking the boundary of the District to the south. The boundary lies chiefly along the outer border of the range so that all of it except a few spurs belongs to Nimār. The name Hatti is probably derived from *hāthi* an elephant. The configuration of the range presents a series of long narrow valleys on the northern face, the watershed lying generally within a mile or two of the Berār frontier, so that the declivities on that side are more precipitous. The valleys are flanked by eminences having generally flat tops, with limited areas of culturable soil, and a series of the same runs along the line of watershed. A few of the hills more nearly approach the nature of peaks. The general elevation is about 2000 feet above sea-level or 1200 above the plains. A few peaks on the extreme east reach the height of 3000 feet. The elevation of the range lessens regularly towards the west, and at last it dies away altogether, near the border of Nimār and Khāndesh in the

¹ See para. 25.



Tāpti valley. The western portion was formerly divided into four Hattīs or estates held by Bhil chiefs, who were converted to Muhammadanism by the Mughals. They were accustomed to levy various arbitrary and illegal dues from traders and others, but on the commencement of British administration these were resumed and one village was awarded to each family free of revenue. These grants are still held, consisting of the villages of Jambupāni, Garhī, Jamtī and Daulatpur.

Ichhapur.—A large village in the Burhānpur tahsil, 14 miles south of Burhānpur on the Khāndesh border, and situated on the old Bombay road. The area is nearly 5000 acres and the population was 2996 in 1901 as against 2656 in 1891. The village is a very old one and is said to have been founded by the Gaolis. The village is named after the Ichhādevī or the goddess who fulfils prayers. The story is that on one occasion a Marāthā governor made a vow to the goddess that if he got a son he would build her a well and a temple on the hill. In due course a son was granted to him, and he built the well and temple. A flight of steps up the hill was subsequently made by the Bhuskute family. The fame of the goddess spread abroad, and all those who stood in need of some favour resorted to her shrine. A fair is held annually in Chaitra (April) and lasts for four days, the attendance being some 7000 persons. People who have made vows come to the village, and discarding their clothes put on aprons of *nīm* leaves. Thus clad they take a pot of water from a well in the village and, ascending the hill by night, worship the goddess and pour the water over themselves. The aprons are sold by the mālguzār of the village at R. 1-4 each and an anna must also be presented to the kotwār. The next night they must not sleep in Ichhāpur. A fund is raised for purposes of sanitation under section 141 of the Land Revenue Act and a number of wells have been sunk with the proceeds of this. The village is well built with substantial houses. It has some trade in cotton and a ginning factory has been erected. There is a primary school



and a post office and a weekly market is held on Wednesdays. The proprietor is a Kunbī.

Jawar.—A village in the Khandwā tahsīl, 11 miles from Khandwā and near Talwaria station. Population (1901) 1504. A number of irrigation channels and wells have been constructed here for irrigation. A ginning factory was opened in 1899. The village has a primary school, a police outpost and a post office. The proprietor is a Brāhman.

Kalibhit.—(The black wall.) A deserted village in Government forest about 40 miles from Harsūd on the road from Chārwa to Betūl. The village contains a ruined fort and the remains of houses and temples. It is said that Kālibhit was formerly the headquarters of the ancestors of the Rājās of Makrai and that Rājā Makrand Shā left Kālibhit and settled at Makrai in 1663. The Makrai Rājā still worships the statue of a black mare here at Dasahra. The elevation of the fort is 2229 feet. Kālibhit gives its name to the Kālibhit tract, an irregular mass of hill and forest which was formerly part of Hoshangābād but was transferred to Nimār in 1904.

Kanapur-Beria Group¹.—This group consists of 42 villages lying isolated from the rest of the District in three patches. The main block, that of Kānapur-Beria, adjoins the Nerbudda to the south and contains a narrow belt of fine black soil of more than average depth. Two small blocks lie away from the Nerbudda and close to the District border; one of these consists of a single large village, Barud; the other, which runs out from the District boundary like a peninsula, contains Dhangaon and three small villages. These isolated tracts are a relic of the diplomacy of the Peshwā, who, when he divided Nimār between Sindhia and Holkar in 1778, kept in his own hands this small area to command the fords over the Nerbudda. It suffered severely in

¹ The description of this group is taken from Mr. Montgomerie's Settlement Annexures.



the troublous times of the beginning of the century and when ceded in 1818 was mostly waste. Local tradition says that of the villages in Kānapur-Beria and the immediate neighbourhood only three survived through the Pindāri times; Kānapur, where the Mandloi was a fighter; Galgaon (in Holkar's territory) where there was a powerful Mahant; and Mohgawān (Indore) where there were two strenuous Gūjar moneylenders. All the surrounding area was deserted. It was rapidly re-populated on the conclusion of peace, the Mundle Gūjars being recalled from places near Khandwā and Hardā to which they had fled. Kasrāwad at this time contained the headquarters of the District officer, but was ceded to Indore about 1868. The cultivators of the tract often speak of their rent by the phrase of their neighbours in Holkar's territory as '*Darbār kījamā*,' and the actual currency in use consists of the rupees and copper coins of Indore. The mālguzārs have to change these at Sanāwad to pay their revenue. Agricultural produce is exported from Sanāwad. The cultivators commonly borrow by forestalling the crops, five or six months before harvest; and the rate at which they are pledged is so far below the probable harvest price as often to give the lender a profit of 50 per cent. The cultivators generally refuse to mortgage their land, though they could in that case get money at cheaper rates, perhaps because this form of borrowing is practically unknown in the neighbouring Indore territory where land is not saleable.

Khandwa Tahsil.—The north-western tahsil of the District, lying between $21^{\circ} 31'$ and $22^{\circ} 20'$ N. and $76^{\circ} 4'$ and $76^{\circ} 59'$ E. The Nerbudda river borders the tahsil on the north and divides it from Holkar's territory. To the east lies Harsūd, to the south Burhānpur, and to the west Indore. The area of the tahsil is 1871 square miles or 44 per cent. of that of the District. It consists mainly of an undulating plain forming the valleys of the Abnā and Suktā rivers. The Nerbudda forms the northern boundary of the tahsil nearly throughout it



length, only the small tract of Selāni by Mandhāta lying north of the river. The boundary between Khandwā and Burhānpur lies on the west along the northern edge of the Sātpurā hills, but towards the east it turns slightly southwards, cutting across the range until it meets the Tāpti river. A block of wooded hills which is thus included in the Khandwā tahsīl is known as Gondwāna, and has within its great area only seven scattered villages. A line of low hills, running from half-way up the western border of the tahsīl to the north-eastern corner, cuts off the greater part of it from the Nerbudda valley proper. The country lying between this range and the Nerbudda is broken and uneven and covered with forest over considerable areas. South of it lies the largest stretch of culturable land in the District, comprised in the valleys of the Abnā and Suktā rivers. This contains no forest or hills of any size, but the ground undulates continually, from valleys with a central stream up to broad ridges on which the soil may be of varying depth from four inches to four feet and cannot be relied on to be of the same depth and texture for more than ten yards consecutively. In the absence of forest the surface would be exceedingly bare, but that the Khandwā cultivator delights in raising mahuā trees and planting mango seedlings, so that clumps and lines of mahuā and mangoes break the monotony of the landscape. The basin of the Suktā river stretches southward to the foot of the Sātpurās and that of the Abnā westward to the Indore border. In the north-west the isolated Kānapur-Beria tract, cut off from the rest of the District by Indore territory, has good alluvial soil. The boundaries of the tahsīl were altered in 1896 on the formation of the new Harsūd tahsīl by the transfer to it of the Chāndgarh and Harsūd groups containing 44 mālguzārī villages with an area of 349 square miles. Trap is the prevailing rock throughout the tahsīl, and it is only along the Nerbudda that other formations are found. There is sufficient lime in the soil to adapt it to the growth of cotton.



The population of the tahsil in 1901 was 181,684 persons or 55 per cent. of that of the District. In 1891 the population was 163,003 and the increase in the decade was 11½ per cent. During the previous decade the increase had been nearly 12 per cent. There was considerable immigration from Berār, Khāndesh and Indore during the famine of 1900. The density of population is 97 persons per square mile and the rural density 87 persons, a very low rate. The tahsil contains one town Khandwā and 597 villages, of which 155 are uninhabited, and 442 inhabited. This total includes 79 forest villages. The following six villages contained more than 2000 persons in 1901:—Ahmadpur, Barur, Bhāmgarh, Mundī, Pandhāna (4316) and Siharā, and 18 villages had more than 1000 persons. The chief cultivating castes are the Kunbīs and Gūjars and in villages with a good water-supply Mālis and Kāchhis are found. Among the lower castes Bhils and Balāhis are the most numerous.

The principal soils are the different classes of *māl* and *khardā*. The special agricultural features of the tahsil are an undulating surface, light soil, light rainfall, subsoil water accessible to wells, and the absence of irrigation on a large scale. Of the total area of the tahsil 532 square miles or 28 per cent. are included in Government forest, while another 87 square miles consist of private tree-forest and 109 of scrub jungle and grass. Of the village area of 1135 square miles a proportion of 74 per cent. was occupied for cultivation in 1905-06, as against 66 per cent. at last settlement and 44 per cent. at the 20 years' settlement. During the term of Captain Forsyth's settlement, the cropped area increased by more than 50 per cent. In the Khandwā and Pandhāna groups the occupied area is 86 per cent. of the total available. The cultivated area in 1905-06 was 466,000 acres. The statistics of cropping at settlement and during the years 1900—06 are shown on the next page.



1908 -Gazetteer Nimar District Allahabad Vol A (1285)

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Year.	Cotton	Juār.	Til.	Arhar	Wheat.	Gram.	Rice	Kodon- kutki.	seed.	Sugar- cane.	Total crop- ped area (includes double- cropped).
At last settlement	93,959	115,334	25,639	25,216	16,521	3421	12,44	4545	1065	191	359,677
1900-01	126,247	122,954	42,284	20,119	14,913	3365	589	2438	249	6	415,597
1901-02	142,788	137,734	28,439	18,083	7,857	1988	929	2315	86	13	428,466
1902-03	140,893	157,409	28,309	19,363	9,908	5918	833	2351	257	22	448,385
1903-04	171,635	110,294	37,218	16,032	18,501	6508	524	2382	439	24	457,902
1904-05	184,421	100,968	38,524	15,823	19,365	4477	704	1867	274	60	454,137
1905-06	183,086	137,722	26,228	16,482	13,550	2797	692	2647	146	58	458,111
Percentage of each crop on total cropped area in 1905-06.	40	30	6	4	3	1	1	1	...	...	...

232

KHANDWA TAHSIL.



The net cropped area increased from 348,000 acres at last settlement to 447,000 acres in 1905-06 or by 28 per cent. Cotton and juār are the most important crops, covering 40 and 30 per cent. respectively of the cropped area. The area under wheat has slightly declined since settlement. In 1905-06 an area of 11,000 acres grew two crops and that irrigated stood at the same figure. A considerable proportion of the spring harvest is grown as a second crop on land assisted by irrigation or naturally watered from its position in a hollow at the foot of slopes. The chief peculiarity of the local cultivation of cotton is that the number of pickings is commonly restricted to two and often the great bulk of the crop is taken off in a single picking. To enable this to be done it is necessary to leave the crop untouched until both the earlier and later bolls are ripe and dropping off.

The land revenue demand at the 20 years' settlement was Rs. 1·15 lakhs. This was raised at last settlement to Rs. 1·77 lakhs or by 55 per cent. The revised revenue fell at 62 per cent. of the assets which amounted to Rs. 2·86 lakhs. A proportion of the revenue demand was however assigned. In 1905-06 the demand for land revenue was Rs. 1·67 lakhs and for cesses Rs. 12,000. In this year the tahsil included 20 ryotwāri villages paying a revenue of Rs. 4000. At last settlement the following assessment groups were formed, the number of villages contained by each being shown in brackets against it :—Gāndhwa (30), Mundī (40), Barur (24), Jungly group (44), Gokulgaon (35), Pandhāna (68), Khandwā (93), Kānapur-Beria (42), Sulgaon (55), Punāsa (47) and Jāwar (20). The average rent-rate was R. 0-9-3 and the revenue rate R. 0-7-6 per acre. Kānapur-Beria was the most highly assessed group with a rent-rate of R. 0-14-10 while in the Barur, Punāsa and Jungly groups the rate was 6 to 7 annas.

The tahsil is divided into four Revenue Inspectors' circles with headquarters at Mundī, Bhāmgarh, Sulgaon and Pandhāna and

Miscellaneous.

1111

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into 151 patwāris' circles. It has six police Station-houses with headquarters at Khandwā, Pandhāna, Dhangaon, Mundī, Chhegaon and Piplod, and 11 outposts.

Khandwa Town.—The headquarters town of the Dis-

Situation and people. trict, situated in 21° 50' N. and 76° 22' E. on the Great Indian Peninsula

Railway 352 miles from Bombay, and forming the junction for the metre-gauge Rājputāna-Mālwā branch line to Mhow. It is 263 miles from Jubbulpore and 996 from Calcutta. The town stands at an elevation of 1007 feet on a sheet of basalt rock covered with shallow surface soil, and owing to the proximity of the rock to the surface there is a noticeable absence of trees. The population in the last four years of census has been as follows:—1872, 14,119; 1881, 15,142; 1891, 15,589; 1901, 19,401. The increase during the last decade was thus 24 per cent. and the trade and population of the town are rapidly increasing. The population in 1901 included 5849 Muhammadans, 340 Jains, 317 Christians and 68 Pārsis. The town has a number of Baniās and Brāhmins and other numerous castes are Kunbīs and Mālis.

Khandwā is a place of considerable antiquity. Owing to its situation at the junction of the two great roads leading from northern and western India to the Deccan, it must have been occupied at an early period and Cunningham identifies it with the Kognabanda of Ptolemy. It is mentioned by the Arabian Geographer Alberuni under the name of Khāudwāho in the eleventh century. Local tradition identifies it with the Khāndava forest mentioned in the Mahābhārata, where it is related that Agni, the god of fire, having drunk *ghī* continuously for twelve years, got ill and lost his splendour and strength. The remedy prescribed was that he should eat the fat of the animals living in the terrible Khāndava forest. At first he could not do this as the forest was protected by Indra, who poured showers from the clouds when Agni began to consume it. But with the aid of

Historical associations
and buildings.



1908 -Gazetteer Nimar District Allahabad Vol A (1285)

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KHANDWA CAVES

Bumose, Cotto, Derby.

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Krishna and Arjun, Indra's showers were held off and Agni consumed the forest and the animals in it in fifteen days. This seems to be a nature-myth symbolising the burning of the primeval forests by the Aryan immigrants, but its reference to Khandwā is only conjectural. In the twelfth century Khandwā was a great seat of Jain worship and many finely carved pillars, cornices and other stone-work belonging to old Jain temples may be seen in the more modern buildings. Four *kunds* or small tanks with stone embankments have been constructed round the town in the direction of the four points of the compass. On the bank of each tank is a temple, but only one of these is in use. The temple on the Padma kund or lotus tank contains an inscription dated in 1132 A.D. The figures are all Brāhmanical. On the Rāmeshwar tank to the north of the town there is a group of three temples, the centre one of which is reproduced in the accompanying photograph. It has the appearance of a cave. The pillars supporting the shrine are massive and beautifully carved and the temple contains a *lingam* and bull, the emblems of Siva. A fine new Jain temple has recently been erected by the members of that community at a cost of Rs. 75,000. Khandwā is mentioned by the historian Firishta as the seat of a local governor of the kingdom of Mālwa in 1516. It was burnt by Jaswant Rao Holkar in 1802 and again partially by Tantiā Topi in 1858.

The town is not well laid out, and with the exception of three main roads, the streets are narrow lanes barely passable for carts. The large new Jain temple is almost completely screened by adjacent buildings. The main streets are the Bombay bazar, Forsyth Ganj and Ghāspurā road. To the north lies a considerable sheet of water known as the Rāmeshwar tank. The civil station is situated on the rocky ridge of Rātagarh to the north-east of the town and is divided from it by the railway running north and south. Formerly a large tank known as the Rānī Talao covered the



space lying below this ridge and an embankment connected Rātagarh with the higher land to the north-west. It was breached many years ago and the former bed of the tank became a very fertile level stretch of cultivated land. A portion of the embankment now constitutes the northern boundary of the District garden and the small club-house is perched upon it. Some distance lower down a stone dam was constructed and forms a small tank known as the Temple tank.

Khandwa was created a municipality in 1867 and the average municipal receipts and expenditure for the decade ending 1901 were a lakh each. In 1905-06 the income was Rs. 119,000, the main heads of receipt being octroi Rs. 48,000, water-rate Rs. 11,000, markets and slaughter-houses Rs. 7000 and contributions from Provincial funds Rs. 11,000. The expenditure, amounting to Rs. 87,000, included Rs. 10,000 on roads, Rs. 14,000 on conservancy, and Rs. 10,000 on general administration. Octroi refunds amounted to Rs. 37,000 and this amount should be deducted from the receipts in order to obtain the real income and expenditure, which are thus greatly reduced. The town is supplied with water from the Mohghāt reservoir situated at a distance of four miles. A tank has been formed by damming up a stream, and its catchment area has been enlarged to 9 square miles by the construction of a canal nearly four miles long to Ajantī. The daily supply of water available is calculated at 450,000 gallons. Water is usually carried to the town by gravitation, but when the tank runs low a pumping-engine is employed. The works were opened in 1897 and cost Rs. 4 lakhs. The maintenance charges amount to about Rs. 5000, to meet which a water-rate has recently been imposed. A surface drainage scheme is under consideration by which the drainage of the town will be carried by a masonry dam into the small Rāmeshwarī stream and thence into the Abnā river at a distance of something under a mile.



Khandwā is a centre for the export of raw cotton and contains ten ginning and six pressing factories with a combined capital of about Rs. 8 lakhs. In the working season they employ 1100 operatives. Nine out of the sixteen factories have been opened within the last decade. The shareholders in the factories are usually Pārsis, Bohrās and Bhātias. There is also an oil-pressing and timber factory, but it has not worked for two or three years. A large market is held on Sundays, to which cattle, teak and bamboos, and grain and oilseeds are brought for sale. A market for cotton and til is held daily in the season. Vegetables are imported into the town from Mhow. The depôt for the supply of Indian hemp or *gānja* (*Cannabis sativa*) is situated in Khandwā, the crop being grown under license in the District.

A rest-camp for troops was maintained during the trooping season, but it has now been abolished. The educational institutions comprise a High school which has been under Government management since 1906; a fine school building is now being erected at a cost of about Rs. 35,000 contributed by the Government, the local bodies and private persons; the school is affiliated to the Allahābād University and contains 40 pupils. There is a municipal English middle school with 240 pupils, which will be amalgamated with the High School in the new building. The town has also five branch schools, three aided schools and a Government girls' school, besides primary schools for girls and boys supported by the Methodist Mission. The Convent of St. Joseph has a school for European children. There is a press which publishes a weekly newspaper, the Subodh-sindhu, in Marathī and English. A lithographed paper in Urdū is also issued. A Morris Memorial library was erected by private subscription and named after Sir John Morris. The Walker Town Hall was built in 1902 at a cost of Rs. 11,000. There are Protestant, Methodist and Roman Catholic churches, the last two belonging to the missions of



these denominations. The medical institutions comprise a main dispensary with accommodation for 30 indoor patients, police and jail hospitals and a railway dispensary. A veterinary dispensary has been opened and is maintained by the District Council.

The land on which the town stands belongs to the village of Khandwā. The space occupied by buildings is mainly Government land, and the remainder is divided into three *mahāls* or shares, known as the Kunbī, Māli and Mānkar *tarafs*. The first two are held by *mālguzārs* of those castes but the last has been acquired by a Kāyasth from its former Bhilāla proprietor.

Khirala.—A village in the Khandwā tahsīl about 16 miles south of Khandwā and a mile from Borgaon on the Suktā river. Population (1901) 1243. The village contains an old mosque and a Muhammadan tomb. There are a number of Muhammadan dyers here who dye and print red cloths and are called Sindhīs because they are supposed to have come from Sind. The village is owned by a Marāthā Brāhman widow, who is hopelessly involved in debt.

Lachhora Beria.—An uninhabited village in the Kānapur-Beria tract on the Sanāwad-Khargaoon road, about 10 miles from Sanāwad station. It contains a large irrigation tank which formerly belonged to the proprietor of Beria, but had been allowed to fall into disrepair. It has been renovated by Government, and a charge is now made for irrigation, water being distributed by channels to five or six villages. Wheat and sugarcane are the crops grown by irrigation.

Lalbag.—A small village three miles from Burhānpur in which Burhānpur railway station is situated. The population is 178 persons and the village is not included in the municipality of Burhānpur. Two cotton presses and a ginning factory are located in Lālbāg. The name is derived from the fact that a pleasure-garden was formerly laid out here,



but of this there are now no traces except a clump of trees. Water was carried to the garden by the Sukhā Bhandāra channel. The proprietors are Brāhmans of the patwāri family of Burhānpur.

Mahalgurara.—A village 7 miles from Burhānpur on the southern bank of the Utaoli river. A masonry dam has been constructed across the river, and, when it is in flood, there is a small waterfall of about 12 feet. On either bank is a rest or pleasure-house, and these are now maintained by the District Council, a small charge being made for staying in them. About a mile above the dam a masonry channel took off for carrying water to the Ahūkhāna or deer-park on the bank of the Tāpti opposite Burhānpur. And its ruins may still be seen, with traces of the supporting columns.

Mandhata.—A village 32 miles north-west of Khandwā

General description. and 7 miles east of Mortakkā station, situated in $22^{\circ} 15' N.$ and $76^{\circ} 9' E.$

The village is built partly on the south bank of the Nerbudda and partly on an island in the river. The island is roughly about a mile and a half long and is composed of lofty hills, divided by a valley which runs from near the summit at the eastern end down to the water's edge at the western extremity. To the east the hills fall in precipitous cliffs for 400 or 500 feet to the river below, while to the west they tail off gradually. The southern bank of the Nerbudda opposite Māndhāta is equally precipitous and between them the river forms an exceedingly deep and silent pool full of large fish. These are sacred and the pilgrims throw grain to them, when hundreds may be seen scrambling in the water for it. The rocks on both sides of the river are of a greenish hue, very boldly stratified and are said to be hornstone slate. Māndhāta is now a small village with a population of about 900 souls, but its ruins show that it was once a considerable town. Its appearance is exceedingly picturesque, the rows of houses, temples and shops standing on terraces scarped out of the sides of the hills, with the Rājā's palace conspicuous



above the rest. The narrow stone-paved lanes ascending in steps and the white-washed houses have something of resemblance to a continental seaside town. There are many shops for the sale of the requisites of worship to the pilgrims. The place is commonly known as Onkār Māndhāta, the word Onkār being a corruption of Omkār. Omkār is formed from the syllable *om* which is invested by the Hindus with peculiar sanctity and employed in the beginning of all prayers. Some little way above the island a small stream, the Kāveri, joins the Nerbudda on the southern side and the local belief is that its waters do not mix with those of the Nerbudda, but flow across them and round the north side of the island, the Nerbudda continuing to the south. And the people say that if a man stands at the junction, and throws a cocoanut into the stream, it will float down to the north or south of the island according as he says Nerbudda or Kāveri. The town is supposed to be divided into three parts, the island being known as Shivpurī or Siva's town, while the section on the southern bank is divided into Brahmā's and Vishnu's towns by the little stream called Kapila, which flows into the Nerbudda through a 'Cow's mouth.' It may however be the case that the northern bank of the Nerbudda was originally Vishnu's town, as the principal ruins of Vishnuite temples are found here, while those on the south bank of the river are of much less consequence.

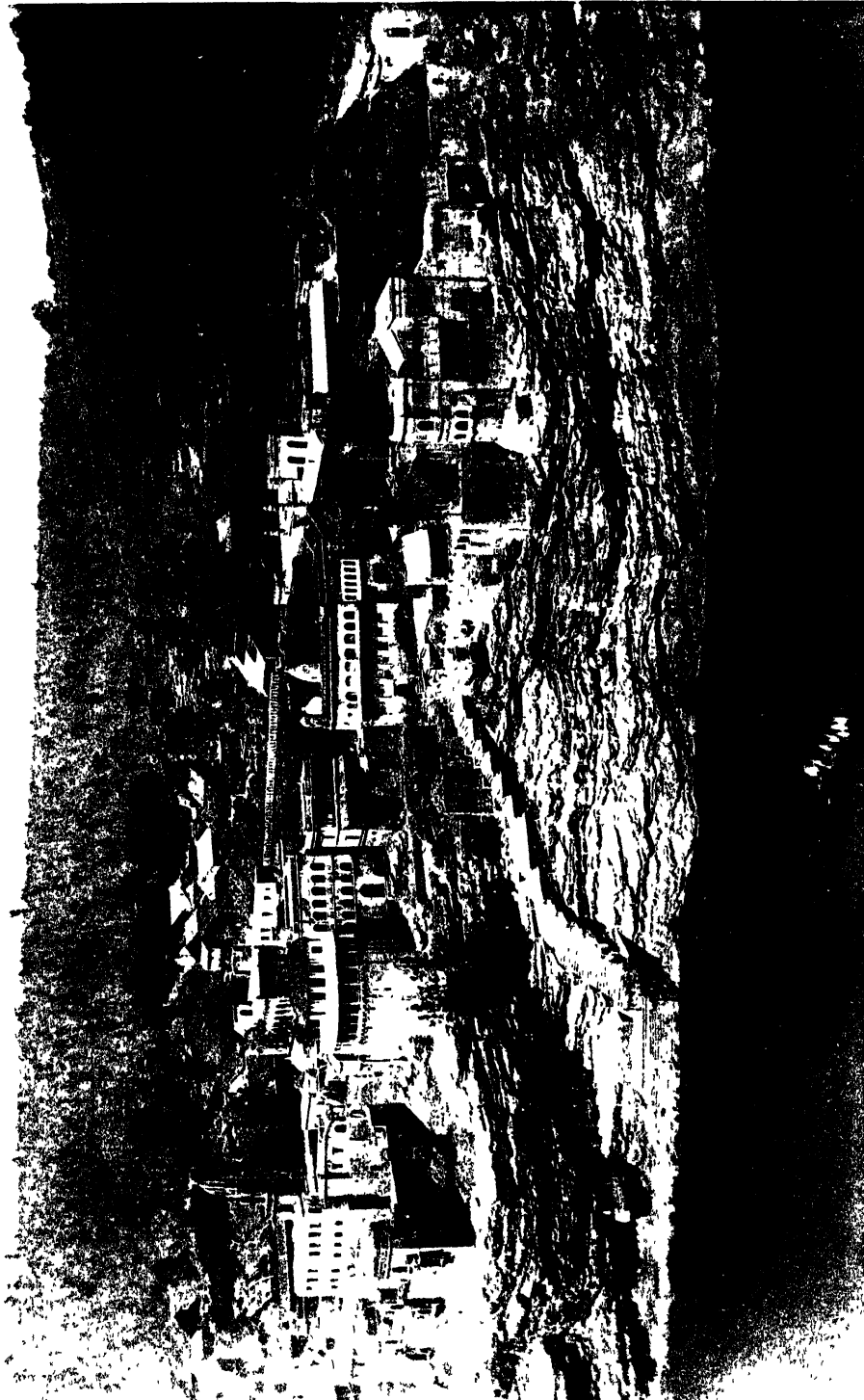
Māndhāta contains a number of interesting temples.

These are generally in the mediæval Brāhmanic style and are built without the use of arches, the dome being made by tiers of bricks shelving inwards. On the southern bank the principal temple is that of Amreshwar, which contains four inscriptions on the walls of the portico dated in 1063 A.D. Here may be seen a curious form of worship. Twenty-two-Brāhmans retained by the Indore State come daily to the temple and each has a wooden board containing some



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मन्दाता से लेता हुआ

MANDHATA FROM THE ISLAND

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1300 little holes. In each of these he places a little slab of earth to represent the *lingam* of Siva, and when the work is completed by the manufacture of nearly 30,000 miniature *lingams*, offerings are made to them and they are then thrown into the Nerbudda. Near the Amreshwar temple stands that of Bridheshwar with a finely carved entrance.

The most important temple on the island is that of Siddh-nāth, standing on a plateau towards the eastern edge of the hill. It is supported by a high plinth, whose sides are carved with elephants in various positions of relief. These are four or five feet high and have been executed with singular correctness and excellence of attitude. The material is yellow sandstone. In some cases there are two on a single slab in an attitude of combat, but more generally a single one resting a foot on a small prostrate human figure. Two of these now stand in front of the museum at Nāgpur and others have been removed, while all those which remain are much mutilated. The central shrine had an entrance on each side with a porch resting on 18 pillars. These are 14 feet high to the architrave, and are elaborately carved, while most of them have a curious frieze or fillet of satyr-like figures about half way up. When complete the temple must have been a most imposing structure. The dome of the shrine and the roofs of the porches have gone and many of the pillars have been overthrown. The shrine is now covered by a flat roof and some repairs to the walls have been executed by Government. To the north of the island is an old temple of Gauri Somnāth rebuilt with lime. The plan is star-shaped formed by the corners of superimposed squares. The temple contains a gigantic *lingam* of smooth black stone, while a *nandī* or bull of similar stone is outside. The local legend is to the effect that the *lingam* was formerly white in accordance with Somnāth's name, and that anyone who looked into it would see the shape in which he would be reborn in his next life. The Emperor Aurangzeb came to the temple, and on hearing the



legend gazed at the *lingam* and saw in it the figure of a pig. Thereupon he cast the *lingam* into the fire in a rage, and since then it has assumed its present jet-black hue. This temple is supposed to have been built by the first king of Māndhātā, who gave his name to the town. The *lingam* to which Māndhātā owes its celebrity is situated in the temple of Onkār inside the town. The great columns of the temple are old and belong to a former structure, but the building itself is of no great antiquity. A curious arrangement about it is that the *lingam* cell is not placed as usual in the line with the front door of the temple, but to one side so that it cannot be seen except from the remote inner end of the hall. The cell round the *lingam* is filled with water, and whatever quantity of water may be poured into it the level is said to remain the same. It is also stated that air-bubbles often come to the surface of the water and this is considered by the pilgrims to be a miracle, and a manifestation by the god of his satisfaction with their offerings. The temple is four-storied. Women desiring offspring make the *swastik* or lucky mark卐 on the wall in signification of a vow. They also tie a string round the figure of the goddess behind the temple. At the western end of the island is a shrine of Rinnukteshwar to whom a handful of split grain is offered by debtors, and this is said to release them from the obligation of their debts or at least to remove any sin attaching to the non-payment of them. Among the other ruins on the hill are two gateways with watch towers, belonging to the forts which formerly enclosed the sections of the hill. They are adorned with carvings of Mahākali and Bhairon. Here and there on the hill may be found little heaps of stones, and these are made by pilgrims who believe that by so doing they will obtain a house of stone to live in.

On the north bank of the river are the remains of some Vishnuite temples, from which the surmise is derived that this was for-



merly the chief seat of the cult of Vishnu. The principal is a temple of the Chaubīs Avatār or 24 incarnations of Vishnu; and images carved in black stone of several of the incarnations remain. Near this and on the Sidhwarkūt hill the ruins of a number of old Jain temples formerly existed, but these have now been restored by the Jain community and have a modern appearance. Some images found in the old temples bear the date of 1488 A.D. Most of the images are of Shāntināth, a Jain Tīrthankar, with the symbol of a deer. Between the temple of Vishnu and the Jain buildings is a stream called the Rāwan-Nala, after a gigantic image which lies near it, and which the people believe to represent Rāwan, the opponent of Rāma. It is 18 feet long and ten-armed and really represents the goddess Mahākālī—the consort of Siva. She has a girdle and necklace of snakes, and holds a sword, mace and skull in her hands. Her stomach is empty to signify her unslaked longing for human victims, and has a scorpion carved on it.

At the south-east end of the island is the cliff from which the devotees of Bhairon were accustomed to hurl themselves on to the rocks below. According to the local tradition Bhairon and his consort Kālī were accustomed to feed on human flesh. At the time when Mandhātā was taken by Bhārat Singh, the ancestor of the present Rāja in 1165 A.D., the only worshipper on the island was a Gosain, Daryao Nāth, and it could not be visited by pilgrims for fear of these terrible deities. Daryao Nāth however by virtue of his austerities shut up Kālī in a subterranean cavern, the mouth of which may still be seen below the temple of Onkār, appeasing her by erecting her image outside to be worshipped. He also arranged with Bhairon that for the future he should receive human sacrifices at regular intervals and should therefore refrain from molesting the pilgrims. On the occasion of the annual fair therefore his devotees hurled themselves on to the rocks in fulfilment of the Gosain's promise. On



the top of the hill is a slab of stone called Birkhūlā or 'The hero's step,' and below the cliff is Bhairon's rock, which they hoped to strike.

Nearly the last sacrifice of this kind was witnessed by an English officer in 1824, and his account of it, found by Captain Forsyth among the Nimār records, is quoted on page 181 of 'The Highlands of Central India' and is here reproduced. The officer's name is unknown. The island then belonged to Sindhia and he could not exercise force to prevent the sacrifice. But the writer accompanied the intending victim to the rock and endeavoured to dissuade him from his design. He proceeds : 'I took care to be present at an early hour at the representation of Bhairon, a rough block of basalt smeared with red paint, before which he must necessarily present and prostrate himself, ere he mounted to the lofty pinnacle whence to spring on the idol. Ere long he arrived, preceded by rude music. He approached the amorphous idol with a light foot, while a wild pleasure marked his countenance. As soon as this subsided, and repeatedly during the painful scene, I addressed myself to him, in the most urgent possible manner, to recede from his rash resolve, pledging myself to ensure him protection and a competence for his life. I had taken the precaution to have a boat close at hand, which in five minutes would have transported us beyond the sight of the multitude. In vain I urged him. He now more resolutely replied that it was beyond human power to remove the sacrifice of the powerful Bhairon. So deep-rooted a delusion could only be surmounted by force ; and to exercise that I was unauthorised. While confronted with the idol, his delusion gained strength ; and the barbarous throng cheered with voice and hand, when by his motions he indicated a total and continued disregard of my persuasions to desist. He made his offering of cocoanuts, first breaking one ; and he emptied into a gourd presented by the priestess his previous collection of pice and cowries. She now tendered



‘to him some ardent spirit in the nutshell, first making her
‘son drink some from his hand, to obviate all suspicion of
‘its being drugged. A little was poured in libation on the
‘idol. She hinted to him to deliver to her the silver rings
‘he wore. In doing so he gave a proof of singular collected-
‘ness. One of the first he took off he concealed in his
‘mouth till he had presented to her all the rest, when, search-
‘ing among the surrounding countenances, he pointed to
‘a man to whom he ordered this ring to be given. It was a
‘person who had accompanied him from Ujjain. An eager-
‘ness was now evinced by several to submit bracelets and
‘even betel-nuts to his sacred touch. He composedly placed
‘such in his mouth and returned them. The priestess at last
‘presented him with a *pān* leaf, and he left the spot with a
‘firm step, amidst the plaudits of the crowd. During the
‘latter half of his ascent he was much concealed from view
‘by shrubs. At length he appeared to the aching sight, and
‘stood in a bold and erect posture upon the fatal eminence.
‘Some short time he passed in agitated motions on the stone
‘ledge, tossing now and then his arms aloft as if em-
‘ployed in invocation. At length he ceased; and, in slow
‘motions with both his hands, made farewell salutations to
‘the assembled multitude. This done, he whirled down the
‘cocoanut, mirror, knife, and lime, which he had continued to
‘hold; and stepping back was lost to view for a moment.
‘The next second he burst upon our agonised sight in a most
‘manful leap, descending feet foremost with terrific rapidity,
‘till, in mid career, a projecting rock reversed his position,
‘and caused a headlong fall. Instant death followed this
‘descent of ninety feet, and terminated the existence of this
‘youth, whose strength of faith and fortitude would have
‘adorned the noblest cause.’

With the exception, Forsyth continues, of the murder
of a poor old woman who shrank from the fatal leap when
brought to the brink, but was mercilessly pushed over by the
excited religionists, this was the last of these sacrifices that



was permitted, the country coming in 1824 under our administration. The following notice of these sacrifices is contained in Malcolm's Memoir of Central India ¹:—

‘The men who sacrifice themselves are generally of low tribes. One of the leading motives by which they are said to be actuated, is a belief that they will be re-born Rājās in their next state of transmigration; but it is no slight motive that can bring the human mind to the resolution of committing such an act, and almost all these victims are either insane from religious feeling too strongly excited, or men bred up to the continual contemplation of the sacrifice which they make; the latter are generally the first-born sons of women who have been long barren, and who, to remove what they deem a curse, have vowed that their child (if one is given them) shall be devoted to Onkār Māndhata. The first knowledge imparted to the infant is this vow; and the impression is so implanted in his mind as an inevitable fate, that he often appears, for years before he comes to the rocky precipice which overhangs the Ner-budda, like a man haunted by his destiny. There is a tradition, supported by popular belief, that it is incumbent to make a person whose life is saved after the tremendous fall over the rock (which is more than one hundred and twenty feet), Rājā of the place; and it is further stated that this petty principality was thus obtained about a hundred and fifty years ago. To prevent, however, the possibility of the recurrence of such a succession, poison is mixed with the last victuals given to the devoted man, and its action is usually increased by stimulants before the dreadful leap is taken. There however, as at the pile of the *saṭṭ*, retreat is not permitted, and armed men are ready to compel the completion of the scene, as well as to finish any remains of life that may appear after the fall. Women sometimes, but rarely, sacrifice themselves in this manner.’

¹ Vol. II, pp. 210, 211.



The Rao of Māndhāta, who is hereditary custodian of all the modern temples, is a Bhilāla, claiming descent from a Chauhān Rāj-put named Bhārat Singh, who is stated in the family genealogy to have taken Māndhāta from a Bhil chief in 1165. The Chauhān, Bhārat Singh, is related to have been invited by Daryao Nāth, the Gosain, to kill Nathū Bhil, which he did; but it is more likely that he only married his daughter and thus founded the present family. The disciples of Daryao Nath still enjoy lands on account of the worship of Onkā. In the story of Bhārat Singh and Daryao Nāth, Captain Forsyth remarks, it is not difficult to trace the revival of the worship of Siva which took place about the tenth or eleventh century, and its gradual propagation by adventurous missionaries, adopting as it went the Kalis and Bhairons of the savage tribes as mythological consorts and sons of Siva, just as its Rājput protectors allied themselves with the daughters of the wild hill tribes who worshipped these bloodthirsty deities.

An annual religious fair is held at Māndhāta in the first fortnight of Kartik (September-October), lasting for 15 days. The attendance in a good year is 30,000 persons. The Rao of Mandhata takes the offerings, but by an old custom the Bhil families are allowed to appropriate any portion of them that they can get hold of during four days of the fair. This results in a free fight between the Bhils and the servants of the Rao, both of whom grow their nails to a good length beforehand so that they may the better be able to snatch up the offering and scratch the hands of the opposing party. It is the practice at the fair to present horses as offerings at the shrine of Siva; and as the frugal worshippers are inclined to consider that any horse will pass muster for an offering as long as it is alive, it has come to be a proverb, when describing an absolutely worthless horse, to say that it is good enough to be offered at the shrine of Māndhāta.



The village is held revenue-free by the Rao of Māndhātā and has a primary school, a police outpost and a dispensary.

Miscellaneous.

Mortakka.—(The peacock village.) A village in the Khandwā tahsīl on the Nerbudda river, and a railway station on the Rājputāna-Mālwā railway 37 miles from Khandwā. Population (1901) 949. There is a railway bridge over the Nerbudda here and a cart-road beneath it, belonging to the railway company, which charges toll-fees at the rate of 4 annas for a full cart, 2 annas for an empty one, an anna for a pony and a pice for a foot passenger. Mortakkā is the station for Māndhātā, which is seven miles distant and is connected with it by a good metalled road. The village has a police outpost, a sub-registration office and a primary school. It is held free of revenue by a Baniā proprietor.

Mundi.—A large village in the Khandwā tahsīl 26 miles from Khandwā and 3 miles from Bīr station, with which it is connected by a gravelled road. Its area is more than 4000 acres and population (1901) 2132 persons. The village contains an Idgāh and some old shrines of Mahādeo. There is also the shrine of a Muhammadan saint and the priest of it is supposed to be able to cure people of snake-bite. The village has some trade and a large market is held on Thursdays. There is a vernacular middle school, a police Station-house and a branch post office. The proprietor is a Gūjar.

Nerbudda River¹ (*Narbadā*; *Narmdā*—The *Namados* of Ptolemy; *Nannadios* of the Periplus).—One of the most important rivers in India. It rises on the summit of the plateau of Amarkantak (29° 40' N. and 81° 46' E.), at the north-eastern apex of the Sātpurā range in Rewah (Central India), and enters the sea below Broach in the Bombay Presidency, after a total course of 801 miles.

¹ The article on the Nerbudda river is a reprint from the draft article for the Imperial Gazetteer.



The river rises in a small tank, 3500 feet above the sea, surrounded by a group of temples, and guarded by an isolated colony of priests, and falls over a basaltic cliff in a descent of 80 feet. After a course of about 40 miles through the State of Rewah it enters the Central Provinces and winds circuitously through the rugged hills of Mandlā, pursuing a westerly course until it flows under the walls of the ruined palace of Rāmnagar. From Rāmnagar to Mandlā town it forms, for some 15 miles, a deep reach of blue water, unbroken by rocks, and clothed on either bank by forest. The river then turns north in a narrow loop towards Jubbulpore, close to which town, after a fall of some 30 feet, called the *dhuān-dhāra* or 'fall of mist,' it flows for two miles in a narrow channel which it has carved out for itself through rocks of marble and basalt, its width being here only some 20 yards. Emerging from this channel, which is well known as the 'Marble Rocks,' and flowing west, it enters the fertile basin of alluvial land forming the Nerbuddā valley, situated between the Vindhyan and Sātpurā hills, and extending for 200 miles from Jubbulpore to Handia with a width of about 20 miles to the south of the river. The Vindhyan hills rise almost sheer from the northern bank along most of the valley, the bed of the river at this part of its course being the boundary between the Central Provinces and Central India (principally the Bhopāl and Indore States). Here the Nerbudda passes Hoshangābād and the old Muhammadan towns of Handia and Nimāwar. The banks of the river in this valley are about 40 feet high, and the fall in its course between Jubbulpore and Hoshangābād is 340 feet. Below Handia the hills again approach the river on both sides and are clothed with dense forests, the favourite haunts of the Pindāris and less famous robbers. At Mandhār, 25 miles below Handia, there is a fall of 40 feet, and another of the same height at Punāsa. The bed of the river in its whole length within the Central Provinces is one sheet of basalt seldom exceeding 150 yards in absolute width, and, at intervals of every few miles, upheaved

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into ridges which cross it diagonally and behind which deep pools are formed. Emerging from the hills beyond Māndhātā on the borders of the Central Provinces, the Nerbudda now enters a second open alluvial basin, flowing through Central India (principally Indore State) for nearly 100 miles. The hills are here well away from the river, the Sātpurās being 40 miles to the south and the Vindhya about 16 miles to the north. In this part of its course, the river passes the town of Mandleshwar, the old capital of the Holkar family, where its northern bank is studded with temples, palaces and bathing ghāts, many of them built by the famous Ahalyā Bai, whose mausoleum is there. The last 170 miles of the river's course are in the Bombay Presidency, where it first separates the States of Barodā and Rājpipla and then meanders through the fertile District of Broach. Below Broach city it gradually widens into an estuary whose shores are 17 miles apart as it joins the Gulf of Cambay.

The drainage area of the Nerbudda, estimated at about 36,000 square miles, is principally to the south, and comprises the northern portion of the Sātpurā plateau and the valley Districts. The principal tributaries are the Banjar in Mandlā, the Sher and Shakkar in Narsinghpur, the Tawā, and Ganjal in Hoshangābād and the Chhotā Tawā in Nimār. The only important tributary to the north is the Hiran, which flows in beneath the Vindhyan hills, in Jubbulpore District. Most of these rivers have a short and precipitous course from the hills, and fill with extraordinary rapidity in the rains, producing similarly rapid floods in the Nerbudda itself. Owing to this and to its rocky course, the Nerbudda is useless for navigation except by country boats between August and February, save in the last part of its course where it is navigable by vessels of 70 tons burden up to the city of Broach, 30 miles from its mouth. It is crossed by railway bridges below Jubbulpore, at Hoshangābād, and at Mortakkā. The influence of the tides reaches to a point 55 miles from the sea, and, coupled with the



height of the river's banks throughout the greater part of its course, makes it useless for irrigation.

The Nerbudda, which is referred to as the Rewā
Sacred character of the river. (probably from the Sanskrit root *rev*, to hop, owing to the leaping of the stream down its rocky bed) in the Mahābhārata and Rāmāyana, is said to have sprung from the body of Siva and is one of the most sacred rivers of India, local devotees placing it above the Ganges, on the ground that whereas it is necessary to bathe in the Ganges for forgiveness of sins, this object is attained by mere contemplation of the Nerbudda. 'As wood is cut by a saw (says a Hindu proverb), so at the sight of the holy Nerbudda, do a man's sins fall away.' Gangā herself, so local legend avers, must dip in the Nerbudda once a year. She comes in the form of a coal-black cow, but returns home quite white free from all sin. The Ganges, moreover, was (according to the Revā Purāna) to have lost its purifying virtues in the year 1895, though this fact has not yet impaired its reputation for sanctity. At numerous places on the course of the Nerbudda and especially at spots where it is joined by another river, are groups of temples, tended by Nāramdeo Brāhmans, the special priests of the river, where annual gatherings of pilgrims take place. The most celebrated of these are Bherāghāt, Barmhān, and Onkār Māndhata in the Central Provinces, and Barwāni in Central India where the Nerbudda is joined by the Kapilā. All of these are connected by legends with saints and heroes of Hindu mythology, and the description of the whole course of the Nerbudda, and of all these places and their history, is contained in a sacred poem of 14,000 verses (the Narmadā Khanda) which, however, has been adjudged to be of somewhat recent origin. Every year 300 or more pilgrims start to perform the *pradakshnā* of the Nerbudda, that is, to walk from its mouth at Broach to its source at Amarkantak on one side, and back on the other, a performance of the highest religious efficacy. The most sacred spots on the lower course of the river are Sukaltīrth, where stands



an old banyan tree that bears the name of the saint Kabir and the site of Rājā Bali's horse sacrifice near Broach.

The Nerbudda is commonly considered to form the boundary between Hindustān and the Deccan, the reckoning of the Hindu year differing on either side of it. The Marāthās spoke of it as 'The River' and considered that when they crossed it they entered a foreign country. In the Mutiny the Nerbudda practically marked the limit of the insurrection. North of it the British temporarily lost control of the country, while to the south, in spite of isolated disturbances, their authority was maintained. Hence, when, in 1858, Tantia Topi executed his daring raid across the river, the utmost apprehension was excited, as it was feared that on the appearance of the representative of the Peshwā, the recently annexed Nāgpur territories would rise in revolt. These fears, however, proved to be unfounded and the country remained tranquil.

Pandhana.—A large village in the Khandwā tahsil, 14 miles south-west of Khandwā, with which it is connected by an unmetalled road. Its area is more than 2000 acres and the population in 1901 was 4316 as against 3066 in 1891. The village has a considerable amount of trade and many Baniās reside here. A large weekly market is held on Tuesdays at which cattle and cotton are sold. There are two ginning factories, one of which is not now working. The water-supply is deficient and is at present obtained from two wells sunk in a stream. A large irrigation tank is to be constructed, and there are a number of irrigation wells. A small fund for sanitary purposes is raised under section 141 of the Land Revenue Act. Pandhāna has a first-grade vernacular middle school with 142 pupils, a girls' school, a police Station-house, which contains a room for inspecting officers, a post office and a dispensary. The proprietor is a Rājput.

Punasa.—A village in the Khandwā tahsil, 40 miles north of Khandwā, and situated in the centre of the Punāsa reserved forest. The country round was laid waste by the



Pindāris at the beginning of the century, and during the years 1846—54 efforts were made to re-populate it and a tahsīl was for a time established at Punāsa. The village has a large stone fort, built in 1730 and still in good preservation, in which the Europeans from Mandleshwar sought refuge in 1857. Six miles north of Punāsa is a waterfall of the Nerbudda about 50 feet high, known as the Dhārākshetra. Iron ore exists in the vicinity and was worked for a time, but subsequently abandoned. There is also a deposit of dolomite or carbonate of lime and magnesia. Cattle are bred in the adjoining forests. The village has a primary school and police Station-house. The proprietor is a Rājput

Raver.—A small village in the Khandwā tahsīl, 51 miles north-west of Khandwā on the south bank of the Nerbudda. It contains the tomb of the Peshwā Bāji Rao who died here in 1740, when on the point of crossing the Nerbudda to invade Hindustān for the second time. The tomb is of variegated sandstone and enclosed in a *Dharmśālā* or *sarai* of strong masonry. A flight of steps was constructed on the bank of the river for the performance of his funeral obsequies.

Satpura Hills¹.—A range of hills in the centre of India.

Geographical position. The name, which is modern, originally belonged only to the hills which divide the Nerbudda and Tāpti valleys in Nimār (Central Provinces), and which were styled the *sāt putra* or seven sons of the Vindhyan mountains. Another derivation is from *sāt purā* (seven folds), referring to the numerous parallel ridges of the range. The term Sātpurā is now, however, customarily applied to the whole range, which, commencing at Amarkantak in Rewah, Central India (22° 40' N., 81° 46' E.), runs south of the Nerbudda river, nearly down to the western coast. The Sātpurās are sometimes, but incorrectly, included under the Vindhya range. Taking Amarkantak as the eastern boundary, the Sātpurās extend from east to west for about

¹ The article on the Sātpurā Hills is a reprint from the draft article for the Imperial Gazetteer.



600 miles, and, in their greatest depth, exceed 100 miles from north to south. The shape of the range is almost triangular. From Amarkantak an outer ridge runs south-west for about 100 miles to the Sāletekrī hills in the Bālāghāt District, thus forming, as it were, the head of the range, which, shrinking as it proceeds westward from a broad tableland to two parallel ridges, ends, so far as the Central Provinces are concerned, at the famous hill fortress of Asīrgarh. Beyond this point the Rājpipla hills, which separate the valley of the Nerbudda from that of the Tapti, complete the chain as far as the Western Ghāts. On the tableland comprised between the northern and southern faces of the range are situated the Districts of Mandlā, part of Bālāghāt, Seonī, Chhindwāra, and Betūl.

The superficial stratum covering the main Sātpurā range is trappean, but in parts of all the Geological formation. Central Provinces Districts which it traverses, crystalline rocks are uppermost, and over the Pachmarhī hills the sandstone is also uncovered. In Mandlā the higher peaks are capped with laterite. On the north and south the approaches to the Sātpurās are marked as far west as Turanmāl by low lines of foot-hills. These are succeeded by the steep slopes leading up to the summit of the plateau traversed in all directions by narrow deep ravines hollowed out by the action of the streams and rivers, and covered throughout their extent with forest.

Portions of the Sātpurā plateau consist, as in the Mandlā and the north of the Chhindwāra District, of a rugged mass of hills hurled together by volcanic action. But the greater part is an undulating tableland, a succession of bare stony ridges, and narrow fertile valleys, into which the soil has been deposited by drainage. In a few level tracts as in the valleys of the Māchna and Sāmpna near Betūl, and the open plain between Seonī and Chhindwāra, there are extensive areas of productive land. Scattered over the plateau isolated flat-topped hills rise abruptly from the plain. The scenery of the northern and southern



SATPURA HILLS.

255

hills, as observed from the roads which traverse them, is of remarkable beauty. The drainage of the Sātpurās is carried off on the north by the Nerbudda river and to the south by the Waingangā, Wardhā and Tāpti, all of which have their source in these hills.

The highest peaks are contained in the northern range rising abruptly from the valley of the Nerbudda and generally sloping down to the plateau, but towards the west the southern range has the greater elevation. Another noticeable feature is a number of small tablelands lying among the hills at a greater height than the bulk of the plateau. Of these Pachmarhī (3530 feet) and Chikaldā in Berār (3664 feet) have been formed into hill stations, while Raigarh (2200 feet) in the Bālaghāt District and Khāmīla in Betūl (3700 feet) are famous grazing and breeding grounds for cattle. Dhūpgarh (4454 feet) is the highest point on the range, and there are a few others of over 4000. Among the peaks that rise from 3000 to 3800 feet above sea-level, the grandest is Turanmāl (Bombay Presidency), a long, rather narrow, tableland 3300 feet above the sea and about 16 square miles in area. West of this the mountainous land presents a wall-like appearance both towards the Nerbudda on the north and the Tāpti on the south. On the eastern side the Tāsḍīn Valī (Central India) commands a magnificent view of the surrounding country. The general height of the plateau is about 2000 feet.

The hills and slopes are covered by forest extending over some thousands of square miles, but much of this is of little value owing to unrestricted fellings prior to the adoption of a system of conservancy, and to the shifting cultivation practised by the aboriginal tribes, which led to patches being annually cleared and burnt down. The most valuable forests are those of the *sāl* tree (*Shorea robusta*) on the eastern hills, and the teak on the west.



Hill tribes and communications. The Sātpurā hills have formed in the past a refuge for the aboriginal or Dravidian tribes driven out of the plains by the advance of Hindu civilisation. Here they retired and occupied the stony and barren slopes which the new settlers, with the rich lowlands at their disposal, disdained to cultivate, and here they still rear their light rain crops of millets which are scarcely more than grass, barely tickling the soil with the plough and eking out a scanty subsistence with the roots and fruits of the forests, and the pursuit of game. The Baigās, the wildest of these tribes, have even now scarcely attained to the rudiments of cultivation, but the Gonds, the Korkūs and the Bhīls have made some progress by contact with their Hindu neighbours. The open plateau has for two or three centuries been peopled by Hindu immigrants, but it is only in the last fifty years that travelling has been rendered safe and easy by the construction of metalled roads winding up the steep passes, and enabling wheeled traffic to pass over the heavy land of the valleys. Till then such trade as there was, was conducted by nomad Banjārās on pack-bullocks. The first railway across the Sātpurā plateau, a narrow-gauge extension of the Bengal-Nāgpur line from Gondia to Jubbulpore, was opened in 1905. The Great Indian Peninsula Railway, from Bombay to Jubbulpore, runs through a breach in the range just east of Asīgarh, while the Bombay-Agra branch road crosses further to the west.

Shahpur.—A large village in the Burhānpur tahsil, 6 miles south of Burhānpur, with which it is connected by a metalled road, and on the Umraoti stream. Its area is more than 7000 acres and the population in 1901 was 4354 as against 4142 in 1891. The village is divided into nine shares, all owned by Kunbīs, with the exception of one held revenue-free by a Brahman. The residents are principally Kunbīs and Mālis. The Deshmukh family of this village is an old one. The ruins of an enclosing wall remain and



under Sindhia's rule a force of cavalry was stationed here. Shāhpur has a considerable amount of trade and a large weekly market is held on Thursdays. Considerable quantities of timber and a few head of cattle are brought for sale as well as cotton and grain. A ginning factory has been working since 1892. The village has a dispensary, a first grade vernacular middle school with 115 pupils, a police Station-house and a post office. A fund for sanitary purposes is raised under section 141 of the Land Revenue Act, and two stone flights of steps have been constructed on the bank of the river.

Sihada.—A village in the Khandwā tahsil, four miles from Khandwā on the Great Indian Peninsula Railway. The station is known as Mathelā. Population (1901), 2118. A number of Baniās reside here and there is a considerable trade in grain. A ginning factory was opened in 1906. The village has a branch post office and a primary school. The proprietor is a Rājput.

Singaji.—A small village and a railway station in the Harsūd tahsil, 28 miles north-east of Khandwā on the small stream of the Piprār. The village is named after Singāji, a deified cowherd, in whose honour an important annual fair is held. The population in 1901 was only 26 persons, and the village is held revenue-free for the support of Singāji's tomb, which is situated on the Piprār. The land is mainly kept for the grazing of the numerous cattle which are brought to the fair. Singāji was a member of the Gaoli caste who is supposed to have died in about 1560. His piety was such that he was raised from the dead. If people get lost in the forest, they should call upon his name and in a short time he will appear in the guise of a Gond or Bhil and guide them into the proper path. Another story told of him is that on one occasion his cattle were stolen by thieves, who carried them off to the jungle. But Singāji by the force of his prayers made the thieves go blind in the forest and in this predicament they laid hold of the buffaloes' tails by which

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to guide themselves. But the buffaloes, attracted by Singāji's songs, went home to their stalls. Then Singāji had food cooked and gave it to the men, who confessed that they were thieves and had stolen his cattle. He told them to pass their hands before their eyes and they did so and saw again. The fair is held in the month of Kunwār (September-October) and lasts for ten days. It is one of the principal cattle fairs of the Province and several thousands of cattle are brought for sale from Mālwā, Nimār and Khar-gaon and are taken to Khāndesh and Berār. Between 5000 and 10,000 head are sold annually, and a cattle-show is held on the full moon day of Kunwār at which prizes are awarded by Government. All sorts of other merchandise are also sold. It is believed that for seven days all crows, flies or ants are kept from the site of the fair by the power of Singāji. None should stay more than seven days and after that time should strike his tents or illness will attack him. *Gur* (unrefined sugar) is largely offered to Singāji. The Gaolīs also offer *ghī*.

Sukta River.—A river which rises in the Khāndesh District and enters the Burhānpur tahsīl at its north-western boundary. After traversing it for about 15 miles it enters the Khandwā tahsīl near Kālanā, and turns to the north. It is joined by the Abnā near Kupasthul, and thence flowing north-east falls into the Chhotā Tawā near Seldā. The name is probably a corruption of *Sukh tawā* 'The dry bed.' The river is crossed by the railway near Behār, ten miles south of Khandwā. Its length in the District is about fifty miles. At Suktā on the border of the Khandwā and Burhānpur tahsīls is a spring known as Bhīmkund near the river's bank and a small fair is held here on the festival of Basant Panchamī. People take the water of the spring and sprinkle it on their crops in the belief that it will remove rust in wheat and smut in juār.

Tapti River¹.—One of the great rivers of Western India. The name is derived from *tāp*, heat, and the Tāpti is

¹ The article on the Tapti river is a reprint from the draft article for the Imperial Gazetteer.



said by the Brāhmans to have been created by the sun to protect himself from his own warmth. The Tāpti is believed to rise in the sacred tank of Multai (*mul-tāpi* the source of the Tāpti), on the Sātpurā plateau, but its real source is two miles distant ($20^{\circ} 48' N.$ and $78^{\circ} 15' E.$). It flows in a westerly direction through the Betūl District, at first traversing an open and partially cultivated plain, and then plunging into a rocky gorge of the Sātpurā hills between the Kālībhīt range in Hoshangābād and Chikaldā in Berār. Its bed here is rocky, overhung by steep banks, and bordered by forests. At a distance of 120 miles from its source it enters the Nimār District and for 30 miles more is still confined in a comparatively narrow valley. A few miles above Burhānpur, the valley opens out, the Sātpurā hills receding north and south, and opposite that town the river valley has become a fine rich basin of alluvial soil about 20 miles wide. In the centre of this tract the Tāpti flows between the towns of Burhānpur and Zainābād, and then passes into the Khāndesh District of Bombay. In this upper valley are several basins of exceedingly rich soil, but they have long been covered by forest, and it is only lately that the process of clearing them for cultivation has been undertaken.

Shortly after entering the Khāndesh District the Tāpti receives on the left bank the Pūrna from the hills of Berār, and then flows for about 150 miles through a broad and fertile valley, bounded on the north by the Sātpurās and on the south by the Sātmahāls. Further on the hills close in, and the river descends through wild and wooded country for about 80 miles, after which it sweeps southwards to the sea through the alluvial plain of Sūrat, and is a tidal river for the last 30 miles of its course. The banks (30 to 60 feet) are too high for irrigation, and the bed is crossed at several places by ridges of rock; hence, the river is only navigable for about 20 miles from the sea. The Tāpti runs so near the foot of the Sātpurās that its tributaries on the right bank are small, but on the left bank after its junction with the



Pūrna, it receives through the Gīrna (150 miles long) the drainage of the hills of Bāgla, and through the Bori, the Pānjhra and the Borai, that of the northern buttress of the Western Ghāts. The waters of the Gīrna and the Pānjhra are dammed up in several places and used for irrigation. On the lower course of the Tāpti, floods are not uncommon, and have at times done much damage to the city of Sūrāt. The river is crossed at Bhusīwal by the Jubbulpore branch of the Great Indian Peninsula Railway, at Savaldā by the Bombay-Agra road, and at Sūrāt by the Bombay-Baroda and Central India Railway. The Tāpti has a local reputation for sanctity, the chief *tīrthas* or holy places being Chāngdev, at the confluence with the Pūrna, and Bodhān above Sūrāt. The Fort of Tālner and the city of Sūrāt are the places of most historic note on its course, the total length of which is 436 miles. The port of Swally (Suwali), famous in early European commerce with India, and the scene of a famous sea-fight between the British and the Portuguese, lay at the mouth of the river, but is now deserted, its approaches having been silted up.

Zainabad.—A large village in the Burhānpur tahsil on the south bank of the Tāpti opposite Burhānpur. Population (1901), 1004. The village was named after Sheikh Zain-ud-dīn of Daulatābād by Nasir Khān, the second Fāruki king, shortly after his accession in 1399 A.D. The story of the founding of the towns is given by Firishta as follows¹:—

‘The moment that the news of the capture of Asīrgarh, by Malik Nasir Khān, reached Zain-ud-dīn of Daulatābād, the tutelary saint of the Fāruki family, he proceeded towards Khāndesh to congratulate the king on his success against the infidels; and the latter with all his family marched to meet the holy personage, and encamped on the western bank of the river Tāpti. Sheikh Zain-ud-dīn arrived with a number of his disciples and they pitched their tents on the eastern bank. Malik Nasir went over

¹ Quoted in Forsyth's Settlement Report, para. 46.



ZAINABAD.

261

‘the river and endeavoured to persuade the saint to return with him to Asīr, but he declined doing so as he said he had not permission to cross the Tāpti. After remaining some time in their respective encampments on the western and eastern banks, the Sheikh desired to take his leave, but Malik Nasīr begged that he would condescend to accept of an estate in Khandesh. The Sheikh answered that dervishes had no occasion for estates; but begged of Malik Nasīr to build a town on the eastern bank of the river, and call it after himself Zainābād, and a city on the western, where he was himself encamped, to be called Burhānpur in honour of the famous Sheikh Burhān-ud-dīn of Daulatabad; and he recommended also that he should make the latter his capital. Both of these towns were accordingly built, and Burhānpur afterwards became the capital of the Faruki dynasty.’ Forsyth adds that the accepted date of the great Sheikh Burhān’s life is inconsistent with this story; and while the tomb of the saint is still shown at Burhanpur, he was as certainly buried at Roza in the Deccan. At the same time there were two saints of the names of Sheikh Burhan-ud-din. The village of Jaisinghpurā, containing 453 persons and standing on the Tapti in three detached blocks, forms part of Zainabad. It is named after Rājā Jai Singh of Japur, who formerly held it revenue-free. Close to it are the remains of the Ahūkhana, a deer-park built in Mughal times, and formerly enclosed within a wall. The cenotaph of Nawāb Asaf Jah, founder of the Hyderābād State, is situated in Zainabad, but he was buried at Aurangabād. The lodge is still standing. Zainābad pargana after being acquired by the Peshwa was held by him for a few years as *khālsa* and was then bestowed on one of his adherents named Warckar Sardār. In 1778 it was transferred to Sindhia and in 1860 to the British.

Country paper is made here, and the industry was formerly considerable but has now greatly declined. The village has a primary school and a branch post office.

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